

LIBRARY RL  
OF THE  
Theological Seminary.  
PRINCETON, N. J.

PER AS 472 .A84 v.20

Journal of the Asiatic  
Society of Bengal





Digitized by the Internet Archive  
in 2016

# JOURNAL

OF THE

# ASIATIC SOCIETY.

---

No. VI.—1851.

---

*Notes on the “Mahápurushyas,” a sect of Vaishnavas in Ásám.—By Capt. E. T. DALTON, Political Assistant Commissioner, Asam, in charge of Kámrup.*

Amongst various tribes of Vaishnavas in Ásám, distinguished from each other by differences in doctrinal or ceremonial points of more or less importance, I know of none that for the general respectability and intelligence of the disciples, their number and their success in making proselytes, are more deserving of attention than the Mahápurushyas or votaries of the Borpetah Shostro, a religious community widely spread throughout lower Asam, and extending into Cooch-Behar and N. E. Rungpore.

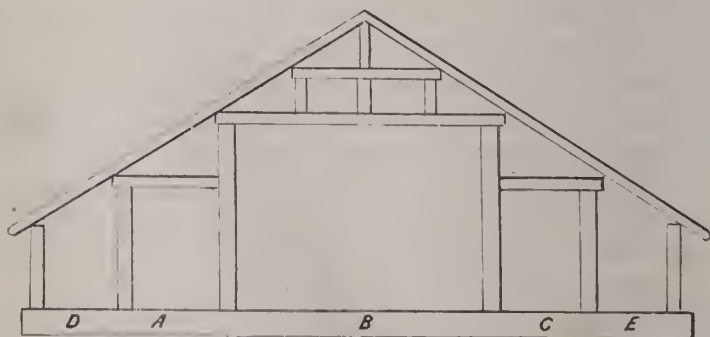
The word Borpetah is variously derived. Some say it is a corruption for Borpáta and means the great throne, great altar, or with reference to the grant of lands conferred on this institution, it may signify great endowment. The sect have many monasteries in different parts of Kámrup and elsewhere, but they are all regarded as subordinate to the great establishment at Borpetah, which is situated in north-western Kámrup, and gives the name to a large Pergunnah, and also to a subdivision of the district and to the station of the Joint Magistrate and Deputy Collector, in charge of this subdivision.

The Pergunnah of Borpetah and others contiguous to it are composed of low alluvial lands liable to periodical inundation. The sites of the villages are all artificially raised, and in the rains the whole country presents the appearance of a vast lake, the raised villages with

their groves of trees forming so many islands; the communication between them, being at this period entirely by water. The retiring floods leave these plains in excellent condition for the cultivation of mustard seed, which in rotation with *Aussa dhán*, or summer rice, is the staple produce of this part of the country.

Borpetah is by far the largest and most densely populated of these villages. By a census made in 1847-48, that portion of it considered as belonging exclusively to the Shostro and comprising an area of 175 acres, contained 7,368 souls, all of them Bhakats or attachás of the Shostro. From the necessity of economizing space, where raised sites are so scarce, and raising them so expensive, the huts are more closely clubbed together than they generally are in *Ásámese* villages, still they have a rural rather than a town appearance, being, built without much attention to order, and the huts as well as the roads and pathways, that connect the different portions of the thickly populated grove, being all shaded by noble old trees.

To the south of the grove a large and well raised enclosure contains the great *Námghar Shostro*, or chief place of worship, and all the other sacred edifices of the institution. The Shostro is a large building with a thatched roof supported on huge posts of the most durable timber procurable. All the *Vaishnavas* in *Ásám* have similar buildings for religious meetings, but this one at Borpetah is a chef d'œuvre of its kind and merits description. This section will shew



the plan of its construction. A, B and C are centre and side aisles forming the interior of the edifice; D. and E are open verandahs,

embracing three sides of the building; the fourth is finished off with an open gable across which, and contiguous to the Námghar, there is another smaller building on posts in which is contained a stone image of Vishnu and "*Sála'gráms*."

The Shostro is one hundred and eighty feet long by sixty in breadth supported on fourteen rows of posts. The altar, covered over with red silk, on which the Bhágavat and other sacred books are deposited under square frames of tale, is placed in the centre aisle in the south portion of the building; and receives light from the open gable above it. There are two entrances, one from the east near the altar, the other from the north facing it, besides which and the gable there is no opening for the admission of light except from spaces cut out in the ornamental carving of a cornice of wood which encircles three sides of the building under the verandah, and through which spaces the portion of the congregation, who not being admitted into the interior of the building, are obliged to confine themselves to the verandah, can see what is going on inside. Near the northern entrance to the right there is a colossal figure of Hanumán and to the left a similar image of Garúr supported on massive frames of timber and painted in bright colours. These images are not worshipped, which, indeed, might be inferred from their position between the congregation and the altar. Down the centre aisle there are two rows of large candelabra of wrought iron each capable of holding some hundreds of small oil burners to illumine the building for the evening service. It is only on great occasions that they are all used, a few near the altar being sufficient for the ordinary services. To give me a better view of the interior of the building they were all lighted for me in the day time, the morning service was then being celebrated and the vista of these pyramids of light with numerous white draped figures to assist in distributing it through the vast gloomy building had a most imposing effect. There is nothing else in the interior of the building worth noticing. The outer or verandah posts are all elaborately but rudely carved, every second or third being a caryatid representing one of the incarnations of Vishnu. None but Bhakats, or disciples, after purification and change of raiment are admitted into the interior of the Shostro. Women are excluded but may sit in the Verandah, and at certain periods join in the spiritual songs.



To the east of the Námghar and at a distance of about twelve feet from it is a small brick temple with a dome, occupying an area of thirty-eight square feet, enshrined in which is a stone about half a cubit long bearing an impression said to be the foot print of Mádhab one of the founders of the Shostro. This is revered as a most sacred relic, and when cholera or other epidemic rages in the village and a time is in consequence appointed for solemn prayer to avert the calamity, this stone is then placed on the altar beside the Bhágavat in the Námghar, and the people on such occasions worship fasting and in wet garments. In front of this temple there is a well, protected by a copper canopy, supported on four light pillars of the same metal, the water of which is considered very holy.

To the north of the enclosure containing these buildings, is the principal entrance, a covered structure of timber grotesquely carved and gaily painted. To the south a flight of rough stone steps conducts to the bed of a nullah and also to a small tank; to the east and west are the cloisters of the monks whom I shall now proceed to describe.

The Mahápurushyas recognize two orders of their sect, the "Udasins" or monks who have renounced the world, and devoted themselves to celibacy; and the "Grihist" or family men, or as they are also called, "Grihi," laymen.

Any Bhakat that pleases may become a Udásin or monk, on his doing so he occupies or shares with another one of the small cells or divisions of the cloisters. He lives on alms going daily his rounds to collect from his friends; and during the remainder of the day and part of the night, he should devote himself to reading or hearing read the history of the two Mahápurushyas, founders of the sect, S'ankar and Mádhab, called the "Lilá Charitra;" practising the three "Veds" 'hearing, singing and remembering,' contemplating and realizing to himself the attributes and form of the deity, for idols he is not allowed to worship.

Each of these monks acts as immediate spiritual adviser or confessor to one or more families of Grihis. It is said they are allowed access at all times to all parts of the house and to all members of the family, and that if the good man of the house observe the monk's long staff with brazen knob (the symbol by which they are known as Udásins in their peregrinations) planted at the entrance of his zenana, he may



not himself go in till the holy visitor comes out; but this account, suggestive as it is of somewhat too intimate a connection between the spiritual guide and his fair penitents, was not given to me by any member of the sect, though it is very generally asserted.

In the cloisters to the east and west of the Námghar, there are at present one hundred and fifty-seven monks. Long sheds substantially built and enclosed, with front Verandahs from end to end, about six feet in breadth, are divided into apartments, sixteen or twenty feet square, opening out on the verandah by one double door to each. In these apartments the monks live sometimes two together, sometimes one alone. They exercise considerable ingenuity in making their cells commodious, the simple materials of which they are composed do not give much scope for their skill and taste, but the doors and lintels are elaborately carved and the door fastenings, all different, are so many inventions for which each originator might take out a patent. The cloisters and every place connected with the Shostro, are kept scrupulously clean and neat. The monks have a small flower garden in which they cultivate flowers and flowering shrubs used in the religious ceremonies.

In the dress and appearance of these monks there is nothing peculiar to distinguish them from ordinary mortals, with the exception of the long staff already alluded to. For raiment, however, they are required to confine themselves to the simple waistcloth and a small white "chadder" or scarf, and to keep the cloths they wear at worship and at meals exclusively for those occasions.

Detached in other parts of the village there are two other sets of cloisters containing the one fifty-five, the other twenty-six monks. In one of these there is a particular seat from which the head monk reads and expounds. In consequence of a dispute there are at present two who by turns occupy this seat. The old monks are called Ata and Atoi as marks of respect.

There are in the Kámrup district one hundred and ninety-five Shostros subordinate to that of Borpetah. I know not how many there may be in other districts. All those I have seen are built exactly on the model of the parent institution, each having its establishment of Udásins in cloisters, and its "Grihis" or laymen in ordinary dwellings. Five or six of these are to a small extent endowed, that is, have received grants of land held at half rates from the former

rulers of the country, the remainder have no endowment, but they are nevertheless maintained in much better order than the generality of Shostros and temples to which extensive grants have been made, being well supported by a numerous and respectable body of disciples who all pay a very devout attention to the externals of religion.

Of the actual number of this sect I am unable to form any estimate, and from the Shostro manuscripts no information on the subject was to be derived, as they keep no record of their proselytes; but they form a considerable proportion of the population of this district (*Kám-rúp*). I know of two villages each containing two or three thousand inhabitants, the one a village of weavers, the other a village of oil-pressers, all of whom are disciples of Borpetah; and they are numerous in all parts of the district. They also muster strong in *Gowálparáh* and *Cooch-Behár*, and are found, I believe, even in the *Dacca* district. Wherever they reside they appear to regard Borpetah, with as much reverence as the Mohammadans pay to Mecca, though their great saints and founders, *Saṅkar* and *Mádhav*, neither died nor were born there. Many respectable men holding offices in the courts of *Gowhatty*, or fiscal charges of *Pergunnahs*, have their permanent residences in, and never remove their families from, the sacred grove of Borpetah. They regard it as "the loveliest spot on earth," and a protracted absence from it, they cannot endure. Of the inhabitants of the grove generally I may safely say there is not a more intelligent or a more industrious community in the whole province.

They are most of them traders as well as cultivators of the soil, and their boats with agricultural produce, pottery, &c. are to be found in every creek in *Asam*, and as far down the *Brahmaputra* as *Serájgunje*. In point of education the proportion of those amongst them, that can read and write is far greater than amongst any other class of *Asamese* that I am acquainted with. The rising generation appear to be nearly all receiving instruction in letters.

As the sect of the *Mahápurushyas* have sprung up within the last four hundred years it ought not to be very difficult to trace their history, but the desire of the disciples to deify their founders has somewhat mystified their origin.

From the memoirs of his life and writings preserved in manuscript by his followers, *Saṅkar* was born, or, I beg his pardon, the *Avatár* of

Sañkar occurred at Ali Púkeri, a village of central Ásám, in the year of "Sakádit" 1385, corresponding with A. D. 1464, and departed this life or returned to heaven from Bhela, in Cooch-Behár, in Saka 1490, or A. D. 1569; and Mádhhab first appeared in the family of one Hari Collitá in Saka 1433, or A. D. 1512, and died A. D. 1597. They were thus contemporaries of "Sri Chaitanya," who is adored as an incarnation of Krishna, and venerated as the founder of their religion by most of the Vaishnavas of Bengal, and from the similarity of the doctrines inculcated as well as from a tradition to that effect it may be inferred that the Asamese sectarian was indebted, directly or indirectly, to his illustrious contemporary for the system of religion he introduced. Chaitanya,\* of whose career the accounts handed down to us are perhaps more to be depended on, was born at Sylhet in A. D. 1485, and died, or was last seen, at Jagannáth in A. D. 1527. The Asamese all admit the interview between him and Sañkar, but the sect of whom I am treating do not wish it to be supposed that either of their founders was under any obligations to the Bengal Saint.

The *Lilá Charitra* already referred to as the received account of the life of the two Mahápurushyas, is in verse, and dates are excluded as too matter-of-fact for a poetical effusion. According to this poem Sañkar's reputed father, named Cúsim, was one of the chiefs of the country called "Bhuyas." These chiefs have often had the government of Ásám, or of parts of Asam, absolutely in their hands, and the periods of their power are referred to as the times of the "baruh bhuyas," but though they are honourably distinguished as the days in which many important works, tanks, roads, embankments, and the like were executed, their authority as rulers appears to have been always either a provisional or a usurped one, and the expression "baruh bhuyas' rule" is now used to signify a period of anarchy.

Sañkar's father was a "Sudra" of the caste little known except in Asam, called "Collitá." The education of his son he entrusted to a learned Brahman and the only marvels related of his childhood are his extraordinary aptitude for learning and intense application night and day to his studies without rest.

\* Ward's *Hindus*, Vol. 2nd, page 173, *As. Soc. Res.* Vol. xvi. p. 110.

In his youth he was married, but his wife died, and shortly after on the death also of his father, which appears to have taken place about the same time, he distributed all his property amongst his relations, went on a pilgrimage, visited Gyah, Jagannáth and other places, and returned after an absence of twelve years. He found the civil government of his country in a very disorganized state and was importuned by his friends to resume his position as a chief to assist in restoring order, but this he declined urging that he had now to meditate on all that he had read and seen. They, however, persuaded him to take another wife, and the free gifts he received on the occasion of his marriage were of greater value than all the wealth he had formerly been possessed of. In his meditations on the Bhágavat and Puráns he appears about this time to have been assisted by a Bráhmaṇ named Ráma Ráma Guru, whom the Lilá Charitra introduces to us rather abruptly. This Bráhmaṇ was, however, the progenitor of the family, who for many generations have held the office of Shasturiah or head of the Shostro, and that may account for his being so prominently brought forward; but his assistance was not very valuable, as Saṅkar did not fully comprehend the sacred books he was studying till instructed in their meaning by a Bráhmaṇ who was specially deputed by Jagannáth himself to Saṅkar and made a long journey for the purpose with no other address than "Sri Saṅkar, Ásám." The name of this Bráhmaṇ is not given in the Lilá Charitra but in some other work he is styled Jagadisa Misra. It was about this time that his intimacy with Mádhav commenced. Mádhav was a "Sákta," a worshipper of the female principle. One day he gave directions to his brother-in-law Rámadása to procure a goat for sacrifice, at an approaching festival in honor of Kálí. Rámadása having made known to Saṅkar the commission he had received, was advised by him to return to Mádhav without having executed it. The latter displeased at what appeared to him an unwarrantable interference sought an interview with Saṅkar and entered on a violent altercation with him—but Saṅkar mildly reproved him and quoting from the Bhágavat expounded to him how all adoration should be paid to "Vishnu the Supreme." "For" said he, "if you pour water on the roots of the tree the leaves and branches are refreshed and strengthened by it, applied to the leaves and branches and not to the roots it is of no avail." Mádhav is stated



to have been so much struck with the aptness of this illustration that he at once prostrated himself as a disciple before Sañkar, from that hour devoted himself to the study of the Bhágavat and its commentaries, and became in time Sañkar's most efficient coadjutor in translating these works into the vernacular for the benefit of his countrymen. His merits as a translator and as a faithful follower of Sañkar are acknowledged by all the Vaishnavas in Ásám, but the Mahápurushyas regard the master and the disciple as equally entitled to adoration, and deify them both. If there be any difference, it is in favor of Mádhav. The enclosure of their great place of worship contains a temple in honor of him—his footprint, enshrined therein, is their most sacred relic. They have nothing similar in honor of Sañkar; but the anniversaries of their respective deaths are observed with the same solemnities. The success of Sañkar in proselytizing drew upon him the envious eyes of the Bráhmans, but as they dreaded meeting him in controversy, they are accused in the Lílá Charitra of endeavouring to throw discredit on his doctrines, by ridiculing, reviling and bullying those that received them. The disciples having brought this to Sañkar's notice, he applied to the authorities to bring about a meeting between him and the Bráhmans. This was arranged and Sañkar premising by saying that he would condemn the Bráhmans out of their own mouths asked them, if a sinner and an outcast might repeat the name of Krishna, without having made atonement and being re-admitted to caste? They replied that the name of Krishna was of such efficacy that to repeat it with faith was not only permitted but enjoined by him, as the repetition of the name alone was sufficient for atonement, and in this "Kali Yug" it is all that was necessary for man's salvation except the Bráhmans. All present declared that this was what Sañkar had been inculcating, and taking up the cry of Hari! Hari! which he had taught them, the Bráhmans had not a word more to say.

After this Sañkar went about establishing Shostros in different places, and wherever he halted one of these institutions sprung up. Near his own village he founded the Bordúár Shostro the present head priest of which is descended from him through his granddaughter, for though he left sons they had no male issue. In the autumn of his life he again visited Jaggannáth and then it was he had an interview with Chaitanya. He returned from this pilgrimage and recommenced his religious teaching with a more comprehensive library and a greater

store of knowledge, and resigning his mantle to Mádhav finished his career in Cooch Behar in the one hundred and fourth year of his age.

Sañkar and Mádhav between them translated into Asamese the Bhágavat, Rámáyana, Námamálá, and other Granthas. They taught their disciples choruses of spiritual songs and several hymns from a work called the Kírttan Grantha. They gave instruction on the names and attributes of God from the books called the Námaghosa, Gunamálá, Lilámálá, &c. and compiled or translated, I do not know which, the Bhakti Ratnábali, selections from the Bhágavat and the Purans.

The doctrines taught by these divines appear clearly the same as those ascribed to Chaitanya, and perhaps the most essential difference between the Mahápurushyas and the Vaishnavas of Bengal is that the former more rigidly observe and preserve in greater purity what they have received.

They instructed their disciples to acknowledge the existence of only one God, Vishnu the supreme, and prohibited their engaging in the worship of any other deity. They do not ignore the existence of the rival or minor gods of the Hindu Pantheon, but consider that in adoring Vishnu they obtain the favor of them all. They were instructed to acknowledge all the Avatars of Vishnu, but were to regard his appearance as Krishna as the manifestation of most importance to mortals, and to seek salvation by the repetition of his name and contemplation of his attributes. Amongst his other titles he was to be acknowledged as Rádhlá Vallabha, or lord of Radha, but Rádhlá was to be regarded as inseparably connected with this incarnation of the God, not as a distinct object of worship. In regard to a future state, the doctrines, if I am correctly informed of them, are simple enough. Elevation to Vaikant'ha, the heaven of Vishnu, as the reward of the virtuous, an eternity of 'Narak' hell, as the lot of the wicked.

Those amongst them who were "Grihis," laymen, were permitted to worship the images of Vishnu and Krishna in the form of the Sálagram but all other idol worship was interdicted, and though images of Krishna, Ráma, &c. are set up in some of the places of worship belonging to the Mahápurushyas, no adoration is paid to them except by Bráhmans. To the Sálagram and image of Krishna, offerings of uncooked food are, however, made by the Pujári, a Bráhman, in the name and in behalf of the community. The 'Udásins' are absolutely inter-



dicted all image worship, even of the Sálagram, and the reason assigned for this distinction between them and the laity is that, images or symbols of the deity on which to concentrate the ideas, are required by men whose minds are distracted by family cares and by indulgence in worldly enjoyments, but not by those who have withdrawn themselves from both, and who, if they act up to their vocation, spend the greater portion of their time in holy meditation.

The doctrines of Chaitanya obliterated the distinctions of caste. In all probability those originally promulgated by Sañkar had a like tendency; but at present though the Mahápurushyas have not that reverence for it that is entertained and arrogated by other Hindus, and have more intercourse with each other irrespective of caste than is usual amongst the 'twice-born,' yet the distinction is not altogether effaced, and the Mahápurushyas will not eat *cooked food* from the hands of a brother whose blood is not as pure as their own.

Hindus of all castes are admitted into the fraternity, and once admitted are, with the exception above noticed, associated with on equal terms by all the brethren, and there is nothing more remarkable about this sect than the firmness with which this bond of fraternity is maintained, supporting each other through evil report and good report, bravely and generously. One of the most highly respected of the Udásins is by caste a distiller of spirits. Amongst ordinary Hindus it would be considered degrading to men of caste to associate with such an individual, but now, as a Mahápurushya and a Udásin of acknowledged holiness, his origin is considered no disgrace to him.

Actual privacy at meals, such as is enjoined by some of the Vaishnava divines, the Mahápurushyas are not obliged to conform to. It is usual with this sect when a number get together, to form a mess, the man of the purest caste amongst them cooks for all, and they eat sitting together in one enclosure but not from the same dish. This uncivilized practice of eastern nations they regard with disgust and every man has his own plate to eat off. Though a social fraternity in their own community is thus encouraged, they are obliged to be extremely circumspect in their intercourse with all other sects, who are to them as gentiles. Purification by bathing and change of raiment is necessary before every meal and previous to entering their places of worship, as they cannot transact the affairs of every day life without coming into contact with gentiles, and all such contact pollutes.

Sañkar particularly warned his followers against the commission of the following crimes, which from their being particularized whilst others of equal or greater importance are omitted, were doubtless those that in the days of his admonitions were most prevalent—adultery, theft, lying, pulling each other's hair, (!) or any violence to the person of another. He also placed his interdict on the use of intoxicating drugs, which is considered to extend even to the use of tobacco, and, in addition to what is abstained from by all orthodox Hindus, he prohibited his disciples from eating or even keeping ducks, pigeons, and goats. Some of these prohibitions are not now much attended to.

This sect of Vaishnavas make nine marks with the chandan or powder of sandal-wood on the forehead, the bridge of the nose, the ears, breast, and arms. As they make each mark they repeat some name but further than this, the rationale of the marking they will not disclose. Perhaps there is one mark for each of the *accomplished* incarnations of Vishnu, or it may be, one for each of the nine Bidhs or modes of acquiring knowledge.

During the life-time of Sañkar all the Vaishnavas acknowledged him, and him only, as their spiritual head. On his death Mádhav succeeded to this position amongst the Mahápurushyas, but the first Shusturiah or Adhikári of the Borpetah Shostro was a Udásin Bhakat whose name was Mathurá Dása, but who was generally called and is now spoken of as "Burá Atá." He was selected for the office, and installed in it by Mádhav. Mathurá Dása before his death directed the Bhakats in conjunction with the Mahants,\* or heads of the subordinate Shostros, to select a successor from the Bráhmaṇ family of Ráma Ráma Guru, the learned pundit who studied with Sañkar, a successor was chosen in accordance with his wishes and since then the vacancies in the office of Adhikári have always been filled by the descendants of this Bráhmaṇ. Some assert that such was the injunction of the last Sudra Shusturiah, others contend that the Bhakats are not bound to select from any particular family, but had there been no restriction on their choice, it is not likely that the succession would have so long continued in this one. There have been many sharply contested elec-

\* There are four families of these Mahants, all Sudras, one descended from the Ráma Dása who married Mádhav's sister, the other three from favorite disciples and fellow-labourers of the two Mahápurushyas. They signify their ratification of the Bhakats' selection by presenting the Shusturiah elect with the sacred "Málá."

tions, when the Bhakats were divided in opinion, but on no occasion were the nominees of either party selected from any other family.\*

The Adhikári is assisted by a deputy called the Desha Adhikári and there are several other office-bearers for the lay and for the spiritual duties.

With exception to certain fees allotted to the Adhikári, all offerings received for religious duties, presents from disciples, fees of admission from proselytes, fees for re-admission to caste and the like are deposited in the Shostro treasury, and credited in the Shostro accounts by the accountant, and no disbursement can be made except by order of the Adhikári with the assent of the Bhakats, or a portion of them forming a sort of committee. The treasury is said to be very rich. The value of gold and silver utensils and ornaments together with the cash in the store-house is estimated at 60,000 Rupees. The annual receipts may average four or five thousand and the disbursements about three thousand. The chief items of expenditure being the subsistence of poor travellers, for whose benefit an establishment of wood-cutters, potters and fishermen is kept up, and the expense of feasting at the great annual festivals all visitors who avail themselves of the hospitality of the Shostro.

The half rent paid to Government for the Dharmmottar lands attached to the temple is also paid from the general fund, nothing on this account being taken from the Bhakats who occupy the land.

For adjudication in disputes brought before the head of the institution, for assessing the amount of fine to be levied from an outcast for re-admission to caste, and for other matters requiring consideration, the Adhikári is assisted by a council which usually consists of two or more members of the family of the "*Páthak*" (reader of a commentary of the *Bhágavat*) and of the reader of the *Bhagavat* in Sanskrit, a *Bráhmaṇ*, or one of the family of the "*Rajmidhi*" who is the man of business of the Shostro in all temporal affairs. These councils are held in a house adjoining the "*Námaghar*."

Any individual wishing to become a Bhakat or disciple must present to the Shostro an offering of oil, cloths, and a sum of money according to his means. The Adhikári or in his absence the Desha Adhikári then teaches him the Mantra or initiating incantation, upon receiving which he must see his instructor, and as far as I have learnt,

\* This *Ráma Ráma Guru* was thus the Aaron of the sect, the progenitor of a family of Levites from whom alone the high priests can be chosen.

these are the only fees the Adhikari can claim, though he also receives presents from disciples who visit him after a long absence.

I have not been able to ascertain in what words the mystic Mantra is given. It is an inviolable secret.

It only remains for me to notice the services daily performed in the Shostro. Sañkar and Mádhav taught their followers that of the nine modes by which knowledge was acquired ("the nobo vid") the most important were "hearing," "singing and remembering," and it is with reference to these, that the following ritual has been established.

1st. The morning service appropriately commences with the songs which the Gopis were accustomed to sing to awaken Krishna.

2nd. This is followed by spiritual songs accompanied by the clapping of hands and striking of cymbals.

3rd. The officiating Bráhmaṇ reads a portion of the Bhágavat in Sanskrita.

4th. A portion of the commentaries on the above in Asamese is read by one of the Bhakats.

In the afternoon service.

1st. The commentary of the Bhágavat is read.

2nd. The congregation sing and clap their hands and strike the cymbals.

3rd. The Bhágavat in Sanskrit is read.

The third service is held in the evening, at dusk, by candlelight, at which, 1st, a portion of the "Gunamálá,"

2nd. Portions of the "Lilá málá," and

3rd. Parts of the "Bhotima" are read.

4th. Singing accompanied with cymbals and other musical instruments.

5th. Singing accompanied with the clapping of hands only.

6th. A portion of the commentaries on the Bhágavat or a part of the Asamese translation of the Rámáyana is read. These books are read regularly through till finished, and then recommenced.

At the conclusion of each of these services the name of Krishna is slowly repeated three or four times by the Bhakat who officiates, in a deep, solemn and impressive tone of voice. The whole congregation repeat it after him with equal solemnity, all with their heads reverently bent down till the forehead touches the ground; it is echoed by those in the verandah and taken up by such as may be within hearing out-

side, who all prostrate themselves as they repeat it, and thus it is continued till it is heard but as a faint moan and dies away in the distance. None that have been present could fail to be struck with this very impressive mode of concluding the service.

The superiority of the form and mode of the devotional exercises above described, contrasted with the ordinary temple worship of the Hindus, is apparent enough to attract and retain votaries. Instead of a small shrine into which none but the officiating Bráhman enters and from which no instruction to the crowd outside is even attempted, a large building capable of affording accommodation to thousands is devoted to the purposes of praises of the deity, congregational singing and moral instruction, and to keep up the spirit of the sect as well as to afford them ensamples of holy living, the actions, precepts and chief incidents in the lives of their founders are constantly brought to their recollection.

Amongst the peculiarities of this institution is the almost communistic nature of their system of Government. In other Asam Shostros the resident Bhakats were regarded as little better than slaves of the high priest for the time being, whether the latter office was hereditary or otherwise held, but the Bhakats of Borpetah have all a proprietary right in their Shostro and a share in its Government. Acknowledging the Adhikári as their "Guru," they implicitly submit to his guidance in spiritual affairs but in temporal matters he can take no step without their voice. There are indeed two parties amongst them which we may designate "high and low church," the one admitting, the other disavowing his claim to infallibility, but these are delicate questions with which I will not further meddle.

The institution is less richly endowed by the former rulers of the country than many others of far less importance, but they hold a grant of land conferred on them by Seeb Sing, one of the Ahom rájás of Asám, dated Saka 1657, corresponding with A. D. 1735, in which the rights of the Bhakats are peculiarly recognized. The lands, about 397 acres, being granted to 297 individuals by name who were the heads of the families of the resident Bhakats then existing and to the Shusturiah and Desha Shusturiah and Pujári for the time being the space for whose names is left blank. I am told that they have more ancient grants for a smaller quantity of land from two of the Delhi Bádsháhs but these I have not seen.



*A Comparative Essay on the Ancient Geography of India.*

(Continued from page 272.)

From *Cach'hara* El Edrisi made *Ghazera*, and probably *Cosair*.\* The names of *Wair*, or *Eirus* are unknown now, at least to the pilgrims, who travel that way. Having doubled the Cape, Nearchus came into a large and commodious harbour, protected by a small island, called by him *Bibacta*, and by Pliny, *Bibaga*; not more than three hundred yards from the shore. The distance from *Crocala* is omitted by Arrian; but Pliny reckons twelve Roman, or ten and a half British miles. *Bibaga* is perhaps a corruption from *Débi-bága*, the garden of *Sitá-devi*, or simply *Debi*, who has several in that part of the country. It is called *Byblus*, in some MSS. *Babulona*, by Philostratus, in his life of Apollonius; perhaps from *Bábul*, the Acacia tree, which abounds all along that coast. This small island, being so close in shore, has not been noticed by late navigators, and possibly it no longer exists as an island. I suppose that this harbour, denominated after Alexander, was at the mouth of the dry river, which I mentioned before.

This narrow passage of 300 yards only, between the mainland and the island, and even the harbour itself at the mouth of a river, is really a *Khári*, or *Khárijuna*, or *Khárizána*, and answers of course to the *Rhixana*, or *Rhizana*, both of Marcian, and of Ptolemy. Nine miles Roman, or about eight British, from it there was, according to Pliny, another island called *Toralliba*, which in Hindi signifies the island of *Liba*; and is obviously Chilney, called by Ptolemy *Codúné*, probably for *Colané*; for there is very little difference between the letters D, and L in Greek; and of course they are often put the one for the other. Besides, this island is opposite to the country called *Cola*, and also *Colwán* by El Edrisi. Ptolemy considered the island of *Liba*, as different from *Colané*, which, in that case, must have disappeared, which is not likely. *Liba* or *Labe* is the name of the goddess *Chandica*, or the lustful goddess, as we have seen before. *Tora-Liba* is simply called *Tora* by El Edrisi; and in Hindi *Tora*, or *Tara* signify an island. From this place Nearchus put to sea again, and

\* See El Edrisi, pp. 56 and 57.



after a course of four miles, stopped under the shelter of a small island close to the shore, and called *Domai*. There was no water; but it was found of a good quality at the distance of about a mile, probably in the dry bed of the canal, or *Nala* of Hanumán. This little island seems to be noticed in some late surveys, and is called *Domail* by El Edrisi; who says, that there was on it a small town called *Cas-Cahar*, which, it is more probable, was on the continent; and the inhabitants of it, are called *Damæi* by Stephanus of Byzantium.

*Cahar* is, for *Cahir*, *Cahirá* generally pronounced *Cair*. Several places called *Cahira*, in the countries bordering upon the Indus, are mentioned in the *Ayin Acberi*. I suppose the true reading to be *Kiz-Cahir*, or *Cair* in *Kiz*, or *Gedrosia*. *Cáraichí* was also called *Cair*, and probably by way of contradistinction *Caer-cede*, *Caer-shede*, for *Cair-Sind*. For the Portuguese in composition sometimes wrote *Cind*, *Cend* and even *Gind* for *Sind*. Hence we find it asserted, that the Indus was also called *Karshed*. Small settlements have occasionally been attempted on that coast, as I have been told; but they were soon after forsaken, as *Hĩngula-Deví* is averse to them. The country was called *Sańgada*, a denomination now seemingly unknown in that country. It is perhaps from the Sanskrit, and Hindi *Sankhadá*, implying a country abounding with shells, which is really the case.

El Edrisi says, that from *Dabil*, at the entrance of India, and of course *Cáraichí*, to *Cape Mond*, there are six miles (the numbers are obviously corrupted) hence to *Coli* six more. *Coli* is *Domail*. *Cola*, or *Cali* is a creek. From *Domai*, after a course of nineteen miles, Nearchus reached a place called *Saranga*, probably from *Ráma-chandra's* seat—*Zerocá*, or in Persian *Seirunga*; which is near it, and a little further, were the rocks called *Sacala*. These are not noticed by pilgrims, probably because there are no legends attached to them: perhaps they are low rocks, forming a ledge, stretching out far into the sea. This was probably the reason, why Nearchus was deterred from going round them; and as there was a passage through them, though very narrow, he preferred to go that way. *Sugala* in Sanskrit signifies the *fair way* passage: in Hindi *Su-Cali*, or *Col* signifies the fair, or safe creek; also a safe narrow passage. In English Gully or Gully-hole, in French Goulet, from the Latin *Gula* the throat, *Galá* in Hindi is the throat and *Galí*, a narrow pass or lane.

From this place Nearchus went to *Morontobara*, which, he says, signifies the harbour of women. *Morontobara* is from the Persian *Moorut-bahr*, the bay, or creek of women or of the woman; and is a translation of its Hindi name. There, according to tradition, reigned a woman in former times; and that woman is *Hingulá-Deví*, the mother of mankind. This harbour no longer exists, as I have shewn before: but the creek, through which Nearchus went into the inner bay of the *Arbis* still remains: though no longer navigable. Then Nearchus with the fleet went to the inner mouth of the river. There was a commodious harbour with a large island in front: the water was bad, but by going up the river about 40 stadia, it was found of good quality. This is the harbour of *Argenus*, mentioned by Pliny: and from this place Nearchus crossed the bay, and anchored at *Pagala*, opposite to *Sónemeyání*; and there is the outward mouth of the *Arbis*. This is also the mouth of the same river as noticed by Ptolemy, and Marcian. *Arigenus* they call *Rhaprava*: then comes the harbour of women, *Coiümba*, the well of our mother, *Rizana*, and at some distance from it, the boundary of Gedrosia; which being well defined by nature, remains invariably the same, on the banks of the Indian *Háb*, to the eastward of the range of mountains, which ends at Cape *Monz*, and is close to it. *Rhaprava* is from the Sanskrit and Hindi *Ráma-praváh*, the grand canal of *Ráma*, of which there are two, one to the east, and the other to the west of the *Arbis*; and where they spring from the parent stream, above the bay there was the harbour and village of *Argenus*, thus called, because it was on the western side of the river, in the district of *Haur-Cánán*, or *Haur Caián*; and which, probably from that circumstance, was called *Rám-praváh*. *Ráma-Chandra* excavated only part of that canal himself; but as the rest was done by his army, and by his order, the whole very properly is denominated the canal of *Ráma*. *Coi-Ambá*, signifies the well of our mother, to the south of *Morontabara*, as I observed before.

The distances both in Ptolemy and Marcian, are excessive beyond measure, and stand thus in Ptolemy. From *Pagala* or outer month, to the inner one of the *Arbis*, at *Rhaprava*, 60 geographical miles: to the harbour of women, as many; and to *Coiümba*, 60 also: to *Rhizana*, 40: to the boundary, 25. In Marcian, we have from the first to the second place 550 stadia: 500 to the next: 400 to

Coiämba: the two others are omitted: and, in both authors, the respective distances are not even proportionable. From the inner mouth of the Arbis, to the boundary either at Cape *Mond*, or at the Indian *Háb*, the distance is, according to Ptolemy, 185 Geographical miles, whilst it is really no more than 60 or 67 British miles. *Rizana*, I suppose to be a corruption, from *Kharí* and *Kharijan*, a creek, and in Persian *Khalij* and *Khaljuu* or *Khalzun*: and in the Delta, there is a place called *Kharizana*, according to the Ayin Acberi; and in some MSS. *C'harijuna*. These distances must be considerably reduced, and *Rhizana* will be *Alexander's* harbour, which being at the mouth of a river, though dry now, is really a *Kharí*, or *Kharizana*. Besides the narrow channel, between the island and the main, is also a *Charizana*. The *Arbis* or *Arabis* is called *Carbis* by Æthicus: and to this day it is denominated *Háb* and *Cáb*. It is the Cophes of Pliny, as will appear hereafter. El Edrisi mentions the country of *Araba*, and Father Monserrat says, that the river was called in his time *Arba*, and also *Háb*; for he takes particular notice of the Indian *Ab*, or *Háb*.

From *Pagala*, Nearchus went to *Cabáná*, called *Cawáná* by Ptolemy; from the Sanskrit *Cupáná*, and the Hindi *Coowanh*, or the wells. These are the wells of *Acráh*. The next station was at *Cocala*, from its being near the *Háb* or *Colcalá*, or the river of noises; and several streams in India are, from that circumstance, called *Culculya* or *Curculya*. Next comes the river *Tomerus*, called *Tuberus* by Pliny; and now the river *Haur*, *Ghaur*, and *Aghaur*. *Tomerus* is from the Sanskrit *Támra*, one of the names of *Hĩṅgulá-deví*; and all names, implying a copper colour or *Támra* are applicable to her. The Hindus, however, were not satisfied with this etymology: but they suppose that every thing there was formerly of copper, or *Támra*: but afterwards all the copper was, as usual at this place, turned into stones, still called *Támrá* from their colour. The country to the east of the river *Haur*, or *Támrá*, is *Tamrá*, as far as the *Háb*, and belongs particularly to *Hĩṅgulá*, or *Támrá-deví*, more generally called in Sanskrit *Camalá*: hence the country, and town of *Camalá*: and the country to the east of the *Háb*, is *Swarnaca*, or of gold. Philostratus in his life of Apollonius has preserved some curious fragments of antiquity.

Apollonius after leaving the island of *Byblus*, comes to the district of *Pegada*, in the country of the *Oritæ*; where the stones, and the sand are copper, and it is called the golden country from the immense returns in gold from the sale of their copper. *Sóne-meyání*, and its district is so called from its golden fisheries, from the large returns in gold, from the sale of the fish. Unfortunately there is no copper in that country: but it was so supposed, and it is enough for our purpose. *Pegada* is for *Pegala*; and Philostratus mentions next a sea-town called *Stobera*, for *Tobera* or *Tomerá*, and the dress of the inhabitants consisted of the skins of the larger kind of fish; as related by Nearchus, of those who lived at the mouth of the river *Tomerus*.

Cape *Múdán* comes next, commonly called *Morán*, and sometimes *Málán*. It is the *Malana* of Nearchus and it is the mount *Maleus* of Pliny from the Greek *Maleos*, and *Maleón* in the country of the *Oritæ*, or those of *Haur*. There, says he, in summer the shadows fall to the south, and in winter to the north. This is true in part only; three or four weeks before, and as many after the summer solstice, the shadows fall to the south: but all the rest of the year, they fall toward the north. Nearchus mentions this circumstance; but he does not say, that it was observed at Cape *Malana*: and this could not be the case, as the season was too far advanced. Nearchus in his journal, going to take leave of India, which terminates at Cape *Malana*, takes notice of a phenomenon which he observed once as he was launching out a great way into the sea; when the shadows in the fore and afternoon fell to the south: but at noon there was no shadow at all. Nearchus, since he left the Indus, kept always close to the shore; and the above observation took place, whilst in company with Alexander, who did really stretch out into the sea from the western mouth of the Indus, about the summer solstice. Though the place, where it was observed at sea, and Cape *Malana*, are without the tropics, yet this phenomenon takes place there, as well as at Benares in the same latitude nearly with Cape *Malan*. As horizontal dials are very inconvenient during the hot winds, I made a vertical one at that place about nineteen years ago, for Mr. Duncan, now Governor of Bombay: and being without the tropics, I thought myself safe. It was in the winter; but to my great astonishment, the dial was of no use, about the summer solstice. At first, in the latter end of May, the remotest hour lines



both in the morning, and in the evening, ceased to be illuminated: a few days after, the next lines were affected in the same manner: and so on gradually, till a few days before, and also after the solstice, when the southern face of the dial no longer enjoyed the rays of the sun: but at noon there was no shadow, as remarked by Nearchus.

The same phenomenon takes place, with a wall placed due east and west; and this unforeseen circumstance subjected me, and my unfortunate dial, to the innocent railleries of my friends. That, this phenomenon takes place at Cape Múdán, and at the mouths of the Indus, though without tropics, I have proved; and that it was observed by Nearchus, there can be no doubt. Truth compels me, as well as the learned Dr. Vincent, to confess, that the language is too express, to admit of a general interpretation; for it is Nearchus speaking of what he had seen. The observation then took place, either eight or ten days before, or as many after the 21st of June, when the phenomenon is sufficiently obvious: for before and after, it is not so: being just perceivable in the morning and evening. This, being once admitted, proves that Alexander was at the mouth of the Indus, in the latter part of the month of June.

*Múdán* is a derivative form from the Sanskrit *Múḍha*, a head, a headland; *S'irún*, from *S'ira* is used in the same sense: but the Hindus suppose, that it is so called from the *Munda* or *Múḍha* the head of Ganes'a, which fell there.

The Hindus consider Hiñgláj, and Cape Múdán, as the boundary of India, and of course I shall not go beyond it.

Deities of the first rank have generally small districts, or portions of land dedicated to them, and in which they are supposed to reside, at least occasionally. These are styled *vana*, grove or forest; though there should be no trees in it, at least obvious to the sight. These are also called *Vática*, gardens or garden houses; and in the spoken dialects, *Bág*. The same deity has many not only in India, but all over the world; and they place in every one of them, another embodied form, or rather another self, if I may be allowed the expression.

The arrangement of the different parts in these *Vaticas*, is in general the same, so that, not only the same legend, but also the same description, will serve for every one of them. There are however some exceptions, arising from local circumstances, which are generally over-

looked, and occasion curious mistakes, and we have a striking instance of this in the present case. The place of *Hīṅgulá-devī* is not described particularly in any of the Purāṇas, either under the name of *Strirājyam*, or of *Mahá-Cála-van*; for *Loca-mátá* is *Mahá-Cáli*, and her consort is *Mahá-Cála*. *Mahá-Cála-van*, or simply *Cála-van*, is called *Colwan* by El Edrisi, and Ebn Haucal *Kelwan*. Yet the description of *Strirājyam* in the peninsula, is that of *Hīṅglāj*; for the author has introduced *Daldala* and *Jala-bhumís*, *quagmires* and *quicksands*; which are inadmissible on the summit of the Gauts. The *Cála-van* of *Hīṅglāj* is acknowledged to be the first, and original one. The next to it, is that in which *Ujjainí* is situated: and this is described in the *Seanda-purāṇa*, in the Section of *Avanti*: but the author has been more cautious; for instead of the round stones or *gallets* of *Hīṅglāj*, which are not found about *Ujjain*, he has substituted the fruit of the *Bilva* tree, which in size and colour looks very much like them; and also is so hard, that a shower of them would effectually repress the boldest assailants. There we are told, that *S'iva* being partial to *Mahá-Cálavan*, called *Colwan* by El Edrisi and Ebn Haucal, or the forests in which he and his consort lived in their primitive forms, as ancestors of mankind, in the characters of *Mahá-Cála*, and *Mahá-Cáli*, directed four forms of his to watch it constantly. To the east *Bilvés'wara* was placed, or the lord of the stones of the size and in the shape of the fruit of the *Bilva* tree. This is the *Angákeryá-Bhairava Mahá-deva* of our pilgrims. To the north was *Darddures'wara*, or the lord in the shape of a *Bull-frog*: he is the *Tángúr*, or *Jáughár-Bhairava-Mahá-deva*, I mentioned before. To the west is *Pīṅgále'swara*, the lord and consort of *Pīṅgále'swarí*, or *Hīṅgulá-deví*, and to the south is the fourth form, called *Cáyávarohúne'swara*. The seat of the lord *Darddura*, is among the mountains so called after him, and often mentioned in the lists of countries in the Purāṇas, and placed there in the west. His consort *Chan'dicá*, is also with propriety styled *Darddurí*, or *Darddure'swarí*, our *LADY* in the shape of a *Bull-frog*. *Darddura* is a frog, a toad, but here it is understood of the bull kind, on account of its vociferation and loud noise. In the other *Strirājyam*, it is *Hanumán*, the monkey, who produces those tremendous sounds, which either kill people instantly, or drive them to madness.

The seat of *Cáyávarohana* is *Cape Mund*, and leaving out *Cáya*,



which signifies the *body*, remains *Avarohana*, a compound from *Roha*, from which comes *aroha*, *avaroha*, with one or two particles serving to enhance its meaning. We have also *rohan*, and *rohaca*; and as the country above Cape *Mun'd*, is called *Rahun* by El Edrisi, and *Rahúk* by Ebn Haucal, I believe that *Rohan* and *Rohaca* are the true and original names; and the rest to be an idle superstructure of the Pauráñics. Be this as it may; *Arohán* is interpreted *dirghatwam*, and *Samuch'chraya*, a ridge, projection, long and high; and it seems that the lord *Cáyávarohana* had stretched out his own body as an obstacle to all intruders into this holy land.

This Cape is called *Wair* by El Edrisi, and *Howair* by one of Renaudot's travellers, from the Sanskrit *Vaihar* or *Waihar*: and in the lists of countries both in the *Váyu*, and *Brahmán'da Purá'nas*, we read among the inferior mountains *Vaihár*, *Darddura*, *Coláhala*, and in others *Darddura*, and *Cach'hara*. The three last are well known to belong to that country, and are even noticed by El Edrisi, along with the mountain of *Wair*, *Dordur*, *Cassair*, and *Ghazerá*, *Cola-van*, or *Colwun* which is part of the country of *Hala*. This induces me to suppose that *Waihár* is the same with *Wair*. *Vihár-mun'da*, or *Vihar-mu'dán*, signify in Sanskrit the Fair-head, or Cape, and in a derivative form *Waihár*, any thing fair. Nearchus calls it *Eiros*, probably from *Wair* fair, a vulgar corruption from *Waihár*.

El Edrisi has placed three sets of these mountains, at three different places: but those mentioned in the beginning of the seventh chapter of the second climate belong to this place, which, I believe, was the original one.\* The *Darddura* mountains are also called *Daradara*, or *Darddara* by the Pauráñics, and, I believe, this to be the true name. *Daradara* signifies Cinnabar, and also very small pebbles, an inferior sort of gems.

The latter are found in immense quantities in the mountains bordering upon the sea, and to the west of the Indus. El Edrisi, and one of Renaudot's travellers call these mountains *Dardur*, and the former has also others of that name near the Persian Gulf, where Cinnabar or minium was to be found near the river Hytanis, according to Onesicritus, as cited by Strabo. Mountains of that name, are also placed near the entrance of the Red Sea. The Indian Cinnabar was, accord-

\* El Edrisi, pp. 51, 56 and 57.

ing to Arrian procured from the island of Socotora ; and was supposed to be the indurated juice of a tree by the Arabs, in whose language Derder is the name of a tree, supposed to be either the Ash, or the Elm.

The pebbles I mentioned before, are of the size of the larger sort of millet, called *Jawár*, and have the same colour with all its variations, such as a light red, and a pale yellow with a small addition of red or faint brass colour : hence they are termed *Táura*, brass or copper : and Philostratus says, that near the Tomerus the stones and the very sand were brass. In their rough state in the quarry, they look exactly like corn coarsely ground, in Hindi *Dardara*, or *Grit* in English. For this reason, they are supposed by pilgrims, to be the remains of *Bhaváni-Deví's* cookery, turned into stones. After being rubbed together, for a considerable time, the outward coat disappears ; and then they assume a fine polish. They are afterwards perforated at *Nagar-Tathá*, or Sháh-bandar ; and sold to pilgrims one thousand for a rupee, who make chaplets of them. There is a smaller sort of them of the size of that kind of millet called *Bájará*, or *Bázzara* : but these are rejected. *Bázzará* was called *Bosunorus* by the Greeks ; who wrote it at first ΒΟΣΣΟΡΟΣ, and probably through the inaccuracy of transcribers, it was afterwards written ΒΟΣΜΟΡΟΣ : thus the second Σ, being inverted, became the letter M.

The author of the Scanda-purána has introduced also the 84 *lingas* of Hīṅgláj, which is a contraction for 84,000, the number of regenerations, through the animal, and vegetable kingdoms. *Hīṅgulá-deví*, or *Pīṅgálé'swarí* is mentioned in the Scanda-purána, in the Revá-khaṇḍa. There the author, relating the different forms of Deví, and their *Stháns*, says *Payosh't'yán-Pīṅgálé'swarí* ; the place of this goddess is *payosh't'yam*, in or near the waters of the sea. In her character of *Chaudicá*, or *Darddúrí*, she is also styled *Salurá*, or *Salurí*, synonymous with the latter ; and both signifying the goddess in the shape of a *Bull-frog*. She resided in an island called *Selira*, or *Selera* for *Salurá*, according to Philostratus, who places it near *Balara*, or rather *Badara*. Nearchus calls it *Nosala*, from the Sanskrit *Násála*, or the place of ruin and destruction. At some distance, but further off at sea, was another island called *Polla* or *Pulla*, which is not now to be found, and as it has not disappeared, it probably never existed.

Ptolemy has increased the number of these islands to four: but the three, which he calls *Asthæa*, *Liba*, and *Carmina* are one only, now called *Ashtola*. These two islands, with a third called *Codané*, for *Colané*, by Ptolemy, and *Toralliba* by Pliny, or in Hindi the island of *Libá*, were the place of abode of queen *Labá*, the goddess *Libido*, or *Lubedo*. Of this third island, Nearchus takes no notice; though he must have seen it often, as he remained at Alexander's harbour, four and twenty days. It was, I believe at this last, that the ship manned with people from Egypt, though probably not of a true Egyptian origin, gave him the slip. They were probably tired of this navigation, and having a good ship, well manned, availed themselves of the superstitious notions of the country, concerning this island; and made their escape. What induces me to suppose, that this happened at this island, is that this transaction, as well as the search of Nearchus, required a few days; and it does not appear, that he made any stay at any of the places near *Ashtola*.

It is then highly probable, that Nearchus willing to preserve the connexion of the narrative of his naval expedition, rejected uncommon occurrences, to the end of one of the three natural divisions of his journal; the shores of India, the coast of the *Ichthyophagi*, and that of Carmania and Persia. Having conducted his fleet all along the coast of the *Ichthyophagi*, and just before he enters the gulf of Persia, he relates the adventure of the whales, near *Cuiza*; and that of the island, the abode of a Nereid. Philostratus, in conformity with Ptolemy, places it near *Badara*: but Marcian carries it a little farther near *Alambateir*. Neither time, nor a change of religion have obliterated these superstitious notions: for Capt. Blair, as cited by Dr. Vincent, writes "We were warned by the natives at Passence, that it would be dangerous, to approach the island of *Ashtola*, as it was *enchanted*, and that a ship had been turned into a rock. . . . and we saw the rock alluded to, which at a distance has the appearance of a ship under sail."\* The same story is related of a rock near Hiñgláj, as I observed before. *Nosala*, or in Sanskrit *Násala*, signifies the place of ruin and destruction: for in *Cosás* we read, *Nása* ruin is *mrityu*, death; *dwansa*, dashing against stones; *adar'sana*, disappearance; *paláyana*, from *pala*, rout, flight; and *pala* is the root of *pulla*, far off; and

\* Voyage of Nearchus, Vol. 1st, p. 299, edition of 1807.

this is probably the true etymology of the name of the second island, called *Palla*, *Polla*, both by Ptolemy, and Marcian; and which probably never existed. Fictitious islands are sometimes introduced, such as Brasil, near the coast of Ireland, the inaccessible one near the Canaries, which seemed to fly off *pala*, before you, and then suddenly disappeared. Pliny, on the authority of king Juba, mentions such an island in the Red Sea, called Topazion; and which often eluded the pursuits of navigators.

Pliny takes notice of the island of *Nosala*, without, however, mentioning its name. Being fond of quaint expressions, he calls it the *reddish* bed of the Nymphs; and probably, there was in the Greek original *Erythra*, or *Erythras*; and this passage should be read thus. This island is the night resting place of the nymph *Erythrá*, in which men and living beings disappear. This is really conformable to the Hindi notions; and the name of this nymph, or goddess, is *Haridrâ*, synonymous with *Tâmrâ*, *Hîngulâ*, and *Piñgalâ*; and from it the Greeks made *Erythraios*, or of a purple colour, the shades, and tinges of which were as various among them, as with the Hindus. Pliny has preserved to us some curious fragments, relating to this country; the names are often strangely disfigured, and there are occasionally some transpositions.

He mentions a river called *Manais*; then a tribe called *Augutturi*, who probably lived about Guttar Bay: then comes the river *Borru*, with a tribe called *Urbi*; the river *Ponamus*, near the confines of the Pandæ; the *Caberon*, with a harbour at its mouth in the country of the *Soræ*. I suspect here a transposition; and I shall attempt to correct the whole in the following manner.

The river *Manais* answers to *Tal-Mena*: *Augutturi* is *Guttur*: the river *Balonus*, near the confines of the Obandos; the river *Arubâ*, with the *Arubi* tribe, near Cape *Arubah*: the river *Tuberus* or *Tomerus*, in the country of the *Oritæ*, or of *Ora*.

The Geography of this country is so little known, that we cannot proceed, but with the utmost diffidence. The old maps of the Portuguese disagree; and transpositions are constantly to be met with. This seems to be a fatality, attending all surveys of that coast, not even excepting the most recent ones, from the Gulf of Cutch toward the west. The best map, in my opinion, is that of Jaó Texeira,



Geographer to the king of Portugal; which was published in the year 1649: and is to be found in Melch. Thevenot's collection of travels. It is unfortunately upon a small scale; and of course not sufficiently explicit. The river *Caorica* is the western branch of the *Háb*, more accurately delineated and placed in the map of these countries, inserted in Lindsehot's travels. The next river is the *Camelo*, or *Haur*: then comes a river without name to the east of Cape *Arubáh*, which really exists according to our modern surveys. This Cape is styled there, the point of islands, and the bay to the west of it, the harbour of islands, with a river at the bottom of it. Between this and Cape Guadel, our author has placed three rivers, *Palamate*, or *Palamen*, *Calamete* or *Calamen*, and near Cape Guadel, the river of Noutagues, from a tribe of that name, called Naytagues by Manuel de Faria, and Noytagues or Noytag by Father Monserrat: and this river by both, is placed to the N. E. of Cape Guadel, not very far from it, and seemingly a little to the eastward of the eastern bay. I suspect a transposition with regard to the rivers *Calamen* and *Palamen*: we have ascertained the situation of the river of the *Noytagues*; and there is no doubt, but, that the *Calamen* or *Calama* river is the nearest to Cape *Arubáh*: the *Palamen* of course will fall in a little to the westward of Cape Passence; and will answer to the place called *Balonus* by Nearchus; and is probably the river *Ponamus* of Pliny, for *Polumus*. It was, says he, a navigable river on the confines of the Pandæ. This tribe is mentioned by Manuel de Faria, under the name of Abindos or Obandos and they were the friends and allies of the Noytags. In another place Monserrat either calls them, or a tribe of them, Heytag; and the pilot, whom Nearchus found at Mosarna in their country and who was called Hydrakes, was perhaps a Heytag. The additional R is no uncommon circumstance: thus instead of Teiz or Teasa, Lt. Porter has Tearsa.

I think the Pandæ, or Bandæ of Pliny, are nearer to the true pronunciation; and that the Portuguese were misled by the affinity with Abindos, a river to the east of Cape Mu'dán, which Monserrat calls in Latin *Ab Indorum rivus*, or the Indian *Háb*.

There is a tribe called *Urbi* by Pliny, upon the river *Borru*: but it is probable, that both the river and the tribe on its banks, went by the same name *Urbi*, *Arbah* and *Ámbáh*. To the east of it was *Pasira*, a

place of some note, and whose inhabitants are called *Pariræ* by Pliny, for *Pasiræ* or *Pasirei*: and their borders extended to the river *Tuberus* or *Tomerus*, according to him.

The next place is *Condigrama*, called to this day *Chandigrāma*, or the town of *Chandī-devī*; otherwise the fort of *Shabda-coti*. The river *Cophes* is the *Arbis*, being the principal river in the country of *Cuf*, *Cof*, or *Coph*; which is also, that of a powerful tribe in that country, mentioned by several eastern writers, as Ebn Haucal, &c. The source of this river is called *Habesan*, for *Haḍé-sar* by El Edrisi\* and Khabsar by Ebn Haucal, or the head of the *Háb* or *Kháb*. To the west of the Indus, and in the lower part of its course, and consequently close to the sea, Pliny mentions the tribe of the *Amatæ* so called, because they lived in the country of *Aimátá*, the mother of mankind; who rules over all that region; which is called in the *Purāṇas*, for that reason, *Strī-rājyam*, or the country of the woman; and this legend is much more ancient than the times of Alexander: for Nearchus says, that, according to tradition, a woman in former times, ruled all over that country. She has three principal forms: the first is of a white complexion, and is *Swétá-devī*, the daughter, and consort of *Brahmá*; and she is the mother of the gods and of mankind, and the sovereign queen of all living beings. In that character, she has a vast number of places all over the world, which she visits in rotation. Some places she is particularly fond of, as *Hīṅglāj*, which she visits every year during the cold weather. The day and hour is fixed, when all the pilgrims stark naked, rolling themselves upon the rough stony ground, call, as loud as they can, “*Ai-Mátá! Sri-mátá!* our blessed mother; *Devī-mátá!* our divine mother, do away with all our impurities.” Assuming another shape, she becomes the consort of every *Manu*; hence she is acknowledged by the Musalmans to be *Eve*; and they call her *Bibī-Nání*, our honoured lady and grandmother: and she is held in great veneration by them. The range of mountains west of the Indus, is called the mountains of *Bibī-Nání*. When our first parents were ejected out of paradise with the seducer, *Adam* fell into *Ceylon*; *Eve* at *Hīṅglāj*; and the Devil at *Cabul*. From her oven near *Hīṅglāj*, sprang the waters of the flood. Her name is *Brahmī-Sitá*, or simply *Sitá*. The second form is that of

\* El Edrisi p. 134, Ebn Haucal, p. 210.



*Hiṅgulá*, called also *Piṅgalá*, *Piṅgásá*, *Támrá* and *Haridrá*, implying a mixture of a reddish and yellow colour.

From her the river *Haur* is denominated *Támrá* or *Tomerus*; and from *Haridrá* comes in Greek *Erythros*, *Erithrá*, &c.; synonymous with *Phoenix*, *Punikeus*, &c. The third form is *Chandicá-deví*, the *Circe* of the Hindus: and she seems to be the Nereid of Nearchus; for like her, *Chandicá* is very licentious, and turns men into animals, plants and stones.

She is mentioned under the name of *Chandánaná*, in the only section remaining of *Jaimini's* *Mahá-Bhārat*; and her magical powers failed before the renowned *Arjūna*. She is also called *Pramilá* in another book, the name of which I do not now recollect. The place of *Chandicá* with the ten millions of noises, makes a considerable figure in the *Arabian Nights*. It was situated on the confines of India and Persia; and about twenty days march from the metropolis of the latter. The place where the old *Derveish*, or *Yogi* is entombed, is still shewn to pilgrims; when they go from *Sónemehyání* to *Hiṅgláj*, round the bay of the *Háb*. It is at some distance toward the north from the place of noises. The old *Yogi*, the Hindus call the *Guru*, or guide of the pilgrims. As water is scarce there, the mother of mankind had given him a bottle of water, which never was to fail, as long as he performed acts of mercy and charity. His duty was to warn pilgrims of the danger, they would expose themselves to, if they attempted to go to the place of *Chandicá*; but if they persisted he was to give them the best advice. A young man once put himself under his care, and one day being thirsty and having no water he begged some of the old man; but was refused and died of thirst in his presence. The old man becoming thirsty soon after, had recourse to his bottle: but there was no water in it. He died soon of course, and pilgrims pour water on the spot where the young man was buried, and throw stones at the tomb of the *Guru* and curse him. Since his death nobody ever presumes to visit the place of *Chandicá*. In the third Volume of the *Arabian Nights*, *Chandicá* herself is introduced under the name of Queen *Labé*; and there she is represented in the same words nearly, with the Hindus, except that the unfortunate men, who fall into her hands, remain with her one month only instead of forty days. Prince Beder of Persia being on a visit to his uncle Salch,

and his neighbour king Samandal, Samunder or Samudri, the Samorin on the Malabar Coast, was transformed into a Crauucha bird, and exiled to some island in that sea. There he was caught by a peasant, who carried him to some king on that coast, where he recovered his former shape. The king having heard his story sent him back to Persia in some of the vessels, which were going to sail for that country. A storm drove the ship on the inhospitable country of Queen *Labé*; and he alone escaped ashore. *Labé* implies covetousness and inordinate desires, from the Sanskrit verb *lubha*, in Hindi *lobhi*. From *lubha* comes the Latin *lubedo* and *libido*; and her name *Libá* seems to re-appear in that of an island, on that coast. *Ai-Mátá* is from the Sanskrit *Ainh-Mátá*, the name of Brahmí-Sitá, who, as I observed in another essay, is *Ecáeshara*: that is, her name consists of one letter, which is *I* long, and designates the female power of nature. This letter by mystics, is called the root, and *Ainh* its seed. Thus *Ainh-Mátá* signifies the woman emphatically; or our honoured lady and mother. Hence she is styled the *Woman* simply: at least it was so formerly. This was at first an honourable appellation; but Mahá-deva, as he was on a visit to her made use of it in such a questionable a manner, that the goddess grew angry, and kept him waiting for twelve years at her door; and there is a long, and fulsome legend about this incident. *I* and its seed *Ai*, or *Ainh* is perhaps the mystic *Ei* of Delphos, concerning which ancient philosophers have said much to little purpose. *Chan'dígrám* was the metropolis of *Strirája*, in the spoken dialects *Istrirája*; from which circumstance, it is called *Asterusa*, or *Asterusia* by Euhemerus. It was, says he, one of the three towns destroyed by Uranus, or *Árhan*. This is a well known legend in India: and these three towns are styled *Tripúri*, or *Traipúri* under Tripurásura, who was Tri-Calingádhpati, and had a town in each Calinga. These were destroyed at once, by the unerring arrow of S'iva, who was standing in the district of Tipperah. One of these towns was to the eastward of the Ganges, the other near Amaracan'taca, and the third to the west of the Indus. But this subject I shall resume in my next essay on *Anu-Gangam*.

The inhabitants of that coast were called Ichthyophagi or fish-eaters by the Greeks. By the Paurá'nics, they are styled Matsya-siras, and in Persian romances *Mahi ser* or *Ser-mahi*, Fish heads; a very appro-

priate symbol for a fisherman: being the compound hieroglyphic of fish and man. The legends, relating to *Ráma-Chandra's* journey to Hingláj, are not to be found in the *Purá'nas*; though otherwise well known all over India, through the pilgrims, who visit Hingláj from all parts of the country. It is the case with many others, which in general illustrate obscure passages in these books, and in many cases are in some measure a supplement to them. The legends existed before the *Purá'nas*, and this immense compilation does not contain all that were current when they were written. Wishing, however, to connect the journey of *Ráma-chandra*, with his history from the *Purá'nas*, I consulted several well-informed pilgrims on the subject: they were prepared and ready with an answer.

*Ráma* having killed *Rávana*, who was a Bráhmau, paid a visit to his spiritual guide *Vasishta*, who blamed him for it, as he would certainly be haunted by a fury till his crime was expiated; and for that purpose recommended him to go and worship the mother of mankind at Hingláj. *Rámachandra* is called *Sultan Serwer* by Musulmans, and Hindus also in the west of India, or the lord paramount of the world. He, with *Bharat*, is buried at a place called *Nigáhá*, about forty cos to the west of Multan, in the mountains. His tomb is held in great veneration, both by Hindus and Musulmans: and there is held annually a meeting, and fair, to which no less than 100,000 men are supposed to resort. Before I dismiss this article, I shall observe that *Maullavi Sáleh*, who lived many years in a public capacity at *Tha't't'há*, described to me the tombs near that city, nearly in the same words with *Capt. Hamilton*. They are on the left of the road, as you go from the Delta to *Tha't't'há*, among low hills, which form the eastern point of a range coming from the S. W. toward *Thát't'hú*; and then suddenly turning to the N. W. The place is called *Mecúli*, and they are now a little more than a mile from the southern extremity of the town; which is not now upon the same spot, where it stood in the time of *Capt. Hamilton*.

Formerly, says *Maullavi Sáleh*, the fort was in the centre of the town, and rather nearer to the southern extremity: but now it stands to the north of the town and out of it. This was in consequence of a dreadful epidemic, which desolated the northern part of the town chiefly. People died so fast, and in such numbers that there was nobody to

bury them. They remained in their own houses and the doors were walled up. The unfortunate survivors removed to the south and built huts there. A similar epidemic is mentioned by Hamilton, which carried away 80,000 of the inhabitants. These tombs were built by *Deryá-khán*, a descendant of another person of that name, and prime minister to Jam-Firoz, king of that country, according to Abul Fazil.

This *Deryá-khán* was only a governor of *Tha't't'há*, in the time of Shah Jehan, and who rebelled against his sovereign. Being defeated in battle, he was taken prisoner and brought to Delhi, where he was treated with unparalleled lenity. Capt. Hamilton is entirely mistaken, when he asserts, that he was king of Sind, and of course his descanting upon the misfortunes of the king and queen of Sind, is quite ridiculous and preposterous.

Maullavi Sáleh, declared to me, that there is no arm of the Indus between the towu and the hills, and that he is fully persuaded from the nature of the ground that there never was one. The town is about a mile from the river. I conceive also that Capt. Hamilton is mistaken about the distance from Laheri-bandar to *Tha't't'há*. I suspect, that he brought his ship to Shah-bandar from which he went by land to *Tha't't'há*; then we must read forty cos instead of miles. His *Dun-ganh* is called *Dun-gurry* in the *Ain Acberi*; the first signifies the village, and the other the fort of *Dun*.

In the country of *Macaréne* or *Macrán*, Stephanus of Byzantium mentions the river *Maxates*, which is obviously the Macslid of Otter: but its situation is still unknown: and it is not the same river with the *Il-Mend* or *Iláb*.\*

In the course of the foregoing essay, I have often mentioned Nautical Surveys along the coasts of *Sind* and *Macrán*: for these I am indebted to the learned work of Dr. Vincent. Every attempt of mine to procure them in this country, constantly proved abortive.

\* Steph. Byzant. voce Alexandria.

*Translation of the Vichitra Nátak or Beautiful Epitome ;—a fragment of the Sikh Granth entitled “ the Book of the Tenth Pontiff.”—*  
*By Captain GEORGE SIDDONS, 1st Cavalry.*

(Continued from page 320.)

### Chapter VI.

It behoves me now, to give some information regarding myself, who visited earth, after performing austere devotions on the mountain of Brahm Kúnd, surrounded by the picturesque seven peaks.

On these seven pleasant peaks, the holy Pándavs worshipped. And there I also lived in the discipline of true religion, praying to the Supreme Being, and to the power which comes from God.\*

My devotions were so strict, that I became absorbed in God and in his spirit ; they were to me as it were my father and my mother ; I loved them with all my heart.

The invisible one, was well pleased with my devotion, so much so, that at length, he willed for me to appear on earth, for the benefit of mankind.

I had no wish to be born, for I had given my heart's best affections with all humility to God, but God Almighty deigned to instruct me, and I preach to mankind the doctrines which he taught me.

God thus spoke unto me :—

When first I made the world, I peopled it with angels, and gave to them power and might ; but they madly rebelled against me, and refused to obey my commands.

Whereupon I became sorely offended, and created a superior order of beings, with godlike attributes. These sought the worship of their inferiors, and styled themselves gods.

And when mankind was spread over the face of the globe, Mahádév called himself the *Eternal* one. Vishnu called himself *God*. Brahm also claimed *Supremacy*, and no one acknowledged the true and only God.

I then sent eight special messengers into the world, to give evidence concerning me, but these exhorted the people to believe in their divinity, and to worship *them* as gods.

\* “ Mahá Kál, Kál ká Arádi ” Kál is here the spirit of Mahá Kál, emanating from him, as light does from the sun.



So those who knew me not, invoked and prayed to my false messengers. Some with bended knee adored the Sun, some the winds of Heaven, and some Fire.

Some hewed idols from the rocks, and fell down and worshipped them. Others prayed to the mighty ocean, and many with frightful ceremonies offered their devotions to *death*.

Those whom I sent to witness of me, bore false testimony of themselves; setting aside my instructions, they disseminated doctrines of their own.

They would not acknowledge me, neither was I even slightly remembered of them. And men became prouder and more arrogant daily, making for themselves gods of stone.

I then sent religious devotees, who turned against me like their predecessors: verily every clever man, who was born, invented and spread abroad some new tenets of his own.

So that none believed in the true God, none understood my creed. Mankind was confused with ignorance and folly, and animosities raged in the hearts of men, as forests are fired by a single spark.

Seets arose in every direction, and many were the creeds which sin imagined, and vanity taught, but the people were mad, for no one recognized me.

I then sent the Rikhis, who false to the trust imposed upon them, scattered abroad the seeds of their own impure doctrines, which took root in the hearts of men, so that they forgot me, all, save a few. Brahm thereupon composed the four Védś, which pleased the world greatly, and were much esteemed. A faithful few elung to me, disregarding even the poetic influence of the Védś.

Aye! and those who cared not for the Védś, neither for the Koran, but putting their trust in me, believed, were saved from many evils which distressed those who had no god to protect them.

Those who heeded not false doctrines, but clung in patient hope to me, were received into heaven, and will never more be separated from their God.

Those who indulge the foolishness of caste, and claiming exclusive privileges, forsake my path, are condemned to inhabit earth, in various forms, and at last their portion will be hell.

There came one called Dut,\* who established a creed of his own, he recommended that there should be long nails to the fingers, and that the hair should be platted, but he forgot me.

To him succeeded Gorakhnáth,† who converted mighty princes. He advised his followers to bore their ears, and to wear large glass ornaments in them, but he forgot me.

Then there was Ráma, the Joyous, who founded the tribe of Byrágis. These wear necklaces of wood and beads, and cover their bodies with white ashes, but he forgot me.

In short the more talented the being was, whom I created, the more he inculcated vain doctrines of his own. Mohammed came, and held religious sway over Arabia.

He propagated his notions and told mankind that heaven could only be gained by mutilation and circumcision; he aspired to a divine origin and taught people to abandon me.

All in fact clung to their own tenets, and few acknowledged me. Therefore in pity for the blindness of my people, I called Govind Síñh, and instructing him, sent him forth into the world, to proclaim these my words—

Oh Govind Síñh! Thou art as it were my son, I send thee to make many converts. Scatter abroad the seeds of my religion whithersoever thou goest, and turn men from their folly and evil ways.

Govind speaks:—

I stood in humble obeisance, and bowing my head reverentially, replied, Great God, thou willest it, and I shall be the instrument for spreading thy religion throughout the universal world.

And so God sent me, and for this purpose came I into the world that I should teach all of you the revealed word of God, without animosity or ill feeling towards those who differ.

Beware, I would not that you should think me divine, those who style me God will be doomed to eternal perdition. I am but the poor servant of God, never think otherwise of me.

I am only the servant of God, whom he sent into the world to clear away all doubts, and arrange all the confusion which exists. I will

\* Datya, the third of the name, who founded the Sect, Sannyásis.

† Gorakhnáth the founder of the Jogi tribe.

explain all that God hath taught me, and not all the opposition, nor the scoffs of the people shall deter me from my purpose.

I will reveal the word of God,  
And listen to no other creed,  
I will mix with no other sects,  
But teach *His* good doctrines only.

I will worship no vain idols,  
Nor idly bend my knee to stone,  
I will praise the only true God,  
Whose goodness is, to me, well known.

I will not, ever, plait my hair,  
Nor deck my ears with crystal rings,  
I'll act as God hath order'd me,  
And listen not to foolish things.

I will glorify the *one* God,  
And all, that he desireth, do,  
I will praise him, and him only,  
Because his creed alone, is true.

He, gracious, will enlighten me,  
On him alone my thoughts shall rest,  
He dwells for ever in my mind,  
And all who love him, will be blessed.

Those who implicitly believe  
In God, can't err, and sin defy ;  
Grief harms them not. Who disbelieve,  
Amidst tormenting scruples die.

For this cause only, was I born  
To spread *His* word, where'er I go,  
And those who put their trust in him  
Shall cope with wretchedness and woe.

For this cause only was I born,  
Hear me, oh, erring mortal, hear!  
I have come to give thee comfort,  
To wipe away the mournful tear.

Most grossly, have ye been misled,  
By those who did, myself, precede,  
They have not pointed out the paths  
Which surely will to heaven lead.

Oh! ye shall never be deceived  
Who put your trust in him alone,  
Since those who put their trust in God,  
Almighty God will not disown.

Some study the Korán, whilst others the Púrás believe  
But both contain false doctrines, which tho' subtle can't deceive.

My friends, why will ye not believe?  
And thus secure your happiness  
Not now, but in eternity?

I will not plait my hair, nor put rings in my ears,  
But silently bend my knee to God all-powerful,  
I will not drop my eyelids in mock humility,  
For God, who is good and just, hates hypocrisy,  
Those who love God, hate the thing which is false,  
Be ye sure, that God despiseth the vain.

A selfish man cannot enter heaven,  
Nor one, absorbed in worldly matters,  
God cannot bear deceitfulness and pride,  
If you abandon God to seek for worldly praise  
God will close upon you the gates of paradise.

Those who preach vain things and pride  
Themselves on gaining converts,  
Who point to empty forms, which  
Do not conduct to heaven,  
Shall themselves be condemned  
To God's everlasting wrath.

The author's declarations :—

1. I will preach that, which God himself hath revealed to me.
2. They who worship God, shall hereafter inherit heaven.
3. Doubt not. The true worshipper is as much associated with God
4. As the white curling waves, are a part and portion of the ocean ;
5. Those who talk idly and wildly, are distinct from God.
6. God dwells not in the Védś, nor in the Korán, but in the hearts of such as love him.
7. Those who teach pride, and mock humility will receive the punishment of error.
8. Those who journey blindfold cannot see the way to heaven.
9. A sound understanding cannot contemplate a false doctrine.
10. The eloquent tongue cannot tell of the loving kindness of God, which is only to be *felt* in the hearts of those who love him.

---

### Chapter VII.

#### *Of the Writer's Origin.*

My father travelled eastward, and performed pilgrimages. When he reached the confluence of the three rivers,\* he occupied his time in making religious offerings. I first saw the light after we had come to Patna, but thence I was removed to Mádradesh, where I was carefully nursed, attended to, and strictly educated. By the time I became intelligent, my father was called away to heaven.

---

### Chapter VIII.

I succeeded to my inheritance, and commenced teaching the word to the best of my abilities, amusing my leisure hours, by pursuing all kinds of sports, I slew many bears, stags, &c. &c. My dwelling was at the city of Páwalá or Náhan, the river flowed close to it, and I revelled in many enjoyments. I killed lions, wolves, and deer of many kinds.

At this time, the emperor Futtch Sháh without a cause picked a quarrel with me. He assailed me, but Sháh Saugráń and five chieftains prepared to do battle on my side, these were Jítmall, and Guláb

\* त्रिवेणी Priag.



Gázi, who were pleased at the prospect of fighting; Mahes Cháñd, and Gangá Rám who had vanquished large armies, and Lall Cháñd, who could tame the fury of a tiger. Diorám also, the chief of his tribe, was wroth to desperation, he fought with the skill of Dron.† Then there was the fiery Kripál, who with his battle-axe slew the brave Khán Hyát, and scattered the legions, as it is fabled that Krishṇ broke the butter churn. There also, raged the violent Nand Cháñd, who hurled his javelin, then drew forth his sword, the blade of which breaking, he fought at close quarters with his dagger, sustaining the hereditary fame of his race.

My uncle Kripál the Chhetti enraged, contended most furiously, and even when he was wounded by an arrow he overthrew many of the Muhammadan host.

The valiant Chhetti Sahéb Cháñd slew the redoubted lord of Khorásan, and our soldiers fought so fiercely, that the enemy fled for his life.

Where Sháh Sangráam made his attack many Musalmáns bit the dust, and the dread Gopál single-handed spread consternation, as doth a tiger amidst a herd of antelopes.

There too, thundered Hari Chand amidst the throng, though an enemy he stood his ground manfully, and fired his arrows swiftly; they went right through all whom they struck.

Aye! Hari Cháñd was a stout warrior, his aim was as true as his heart, he slew many soldiers, weapons clashed together, and mighty heroes strewed the ensanguined field.

Jít Mall at length wounded Hari Chand in the breast, with a spear, he fell to the earth, wounds only increased the fury of the combatants; still they urged their coursers forward, and dying went to heaven.

Kúli Khán of Khorásan came forth, and dealt his blows so rapidly, that sparks flew about like as from a blacksmith's anvil. Wild beasts glutted themselves and gloried in the carnage.

How far shall I extend the narrative of this dreadful battle? thousands fought and were slain, a few only remained to tell the tale. The Rájás of Jaswál and Dadevál surrounded the Sháh, with their crippled bands; they fled for safety to the neighbouring hills.

\* द्रोणः The military preceptor of the Pándavs.

Hari Cháñd of the tribe of Chandál arose faint with the loss of blood. He scorned flight but urged by fidelity to his royal master, grasped his spear and struggled to the last ; this mighty warrior was hacked to pieces.

At one time he nearly disabled me, an arrow from his bow, killed my horse, another whizzed past close to my ear, and a third, striking the metal clasp of my sword belt went through it, grazed my skin, but injured me no further. God preserved the life of his servant.

Alas ! Nijábat Khán slew Sháh Sangráam whom many Musalmáns had in vain tried to kill. Sangráam's soul went to heaven, but ere it winged it's flight thitherward, the dying hero, dealt one parting blow which slew his slayer. The world sorrowed for his loss but heaven rejoiced.

Thus the mighty host which opposed me was overthrown and fled ; the will of God prevailed, and I returned from the field, singing the song of triumph. I scattered rewards profusely, amongst my soldiers, but did not remain on the spot where I was victorious, proceeding to the country of Káhálúr I founded the city of A'nandpura.

I expelled all from my city who refused to fight in my cause, but my soldiers were protected and caressed. I abode for a long time at A'nandpura, encouraging the good and punishing the refractory and vicious, who were hung up like dogs.

---

### *Chapter IX.*

I had remained thus peaceably for many months, when Meäh Khán went to Jammú, at the same time Alif Khán marched to Nadoun, where he declared war with Bhím Cháñd, who invited me to assist him, and himself went forth to give battle.

He built a stockade, and filled it with matchlockmen and bowmen. Besides the great Bhím Cháñd the chiefs Rám Sing, Súkh deo Gázi and the Rájá of Jasrót prepared for the fight. Also Prithi Cháñd the prince of Dadwál and Kripál, these for sometime withstood the attack of the enemy, but at length were driven down the hill, the foe beating his war-drums and shouting vehemently.

Then Bhím Cháñd waxed wrath, he chanted aloud the prowess of Hanúmán, and marshalling all his warriors, whose numbers were

increased by myself, he formed us into close column and charged.  
We dashed into the enemy like a fierce whirlwind.

Enraged was Kripál,  
The beasts rejoiced,  
Music resounded,  
Shrill was the horn's blast.  
The youthful were slain,  
And swords were clashing,  
Hearts burnt with anger,  
Swift flew the arrows,  
Wounding the dauntless,  
They fell on the earth,  
Like hail in a storm!

The furious Kripál stood his ground firmly,  
His arrows, made the bravest bite the dust,  
Great chiefs and their vassals were slaughter'd  
History, recorded this great battle.

The Siñhs, infuriate, pressed forward with eagerness and closed with the enemy, Nágúls, Págúls and Darólis, emulating each other. The gallant Diál too, strove to sustain the fame of the Bijrawális.

Worn that I am! I fired off my matchlock and the bullet consigned a mighty prince to his rest, who in the agonies of death, still gave the war cry—"Kill, Kill." I then fired four arrows in succession to the right, and three to the left. I know not if they told or not, but it pleased God to arrest the slaughter.

The enemy fled, and we encamped on the field of battle, which was red with blood, and covered with the dead. Night came silently on, when nearly half of it had passed, the sounds of the enemy's mournful Nakkárás disturbed the stillness, as he continued his retreat.

At length the bright dawn of day enabled us to pursue, but Alif Khán was in full flight, he lingered not even to break his fast, and his fatigued army straggled after him without daring to halt.

For eight days we encamped on the banks of a river, and I visited the tents of the most influential amongst the Rájás, having agreed to be always their ally. I returned to my home, plundering the town of Alsón in my way, whose inhabitants were afraid to join our army, and I rested in comfort at Anandpúra.

*Chapter X.**The Battle of Nadoun.*

For some years my tranquillity remained undisturbed and I employed myself in improving my city, and regulating the morals of its inhabitants.

At length one Diláwar Khán came, and sent his son to me, as if on a friendly message, but himself at the head of an army, treacherously attacked me.

When the enemy was crossing the river the noise of the splashing awoke every one. Alam Síñh came and roused me, and my soldiers ran to their arms with alacrity.

Warlike instruments of every kind bellowed defiance and enmity, and my army hurried to the banks of the river, which though an ocean of kindness, gave the enemy such a cold reception, that he was benumbed in the attempt to cross it.

Frightened at the unexpected opposition when a surprize was intended, the Musalmáns fled without firing a shot, the cowards retreated without striking a blow. Many of them were slain, the rest, noiselessly returned their swords to their scabbards, and sneaked away ashamed, in the darkness of night to their wives.

God protected me and the efforts of the enemy were unavailing, he retreated, plundered and destroyed Barwá “en route” and encamped at Bhúlau. He could not injure me, so satisfied himself with wreaking his vengeance on Barwá, as Bunnyas\* who dare not eat meat, pretend to be nourished with pebbles!

---

*Chapter XI.*

Alif Khán went to his father, but not being able to give a good account of his flight, he stood abashed, then his father Hussein Khán slapping his arm† addressed his chieftains loudly. They prepared themselves for battle. Hussein Khán headed his army, and encouraged his soldiers with his presence. He first of all plundered the Awáns,

\* Hindus of a particular caste, who are not allowed to eat meat, put pebbles with their curry mussúlá, which they suck and spit out, fancying their appetites are appeased.

† As wrestlers, before they begin to wrestle.

then overcame the people of Dúdwál and made the Rájputés slaves ; afterwards he devastated the valleys and no one attempted to check his progress. He distributed the plunder amongst his soldiers. For several days he laid waste the districts through which he marched, so that the intimidated Gúlaris contemplated suing for a treaty, as Hussein Khán approached their frontier, but God frustrated their schemes.

Rám Síñh accompanied the Gúlaris to treat with the enemy. They parleyed for several hours, when as the sand which is heated by the sun attributes the warmth to its own nature, denying the power whence it derived it, so, the lower orders of the Mohammedan host fancied themselves brave from the noble bearing of the Sikh emissaries who surrounded them. The slaves were inflated, and looked upon the Sikhs with contempt.

They gulled themselves into believing that the Gúlaris, the Kalúris, the Katóches were not equal to themselves. When the Gúlaris laid out their presents, these dogs scrambled to seize them, and disputes arising, the Gúlaris collecting their treasures, departed to a distance.

Avarice then prevailed over the minds of these Musalmán reptiles, losing all discretion, they began beating to arms. Instantly all was confusion, as when a tiger threatens a herd of deer. For fifteen hours they surrounded the emissaries and prevented them from eating.

In the meantime, the Sikh army incensed at the treatment, to which their ambassadors were subjected, sent some chiefs to expostulate, but the Patháns, puffed out with conceit, refused to listen to them, they said—"Give us up your treasures, or prepare to die."

Upon this Sangat Síñh begged of Gopál Síñh who was on the Musalmáns' side, to make peace between them, but his words were utterly disregarded, consequently it was resolved to seize Gopál as an hostage, pending the settlement of negotiations. That chief, however, overheard the plot, which was forming against him, and hurriedly departed to his clan.

Kripál was kindled with wrath, and decided upon fighting. Himmat Hússein, and the youthful Jummá, ordered the war-drums to be sounded. In an instant horses began to prance, matches were lighted, and triggers tried, to see if they acted freely. Then began deadly strife, all was confusion. Combatants shouting, blows resounding,



matchlocks thundering, trumpets shrieking, elephants screaming, and all the savage din of desperate war.

Bodies charged bodies, and the mens' eyes were red with fury and hatred. Kripál led the van; one spirit animated all, the spirit of destruction: one continued shout rent the air, the shout of "Death, death."

The Katóch Rájá of Kángará rushed to the fray, as a lion springs upon its prey. Whenever the Chettris discharged their arrows, horses with empty saddles scoured the plain.

Kripál and Gopál met, and tore each other to pieces. One Hari Siñh though mortally wounded, killed several before he died.

Himmat-Kimmat, and Julál Khán, with his terrible battle-axe, stood their ground and fought with desperate valor. At this juncture the Rájá of Jaswál putting his horse into a gallop, rode at Hussein Kháu, and stabbed him with a spear, but like a wounded boar, he only fought the fiercer.

If a soldier were struck, he thought it a compliment, and strove to return it. The disputed field was soon covered with the carcasses of the dead, and groans filled the air. A river of blood flowed, and the jackals slaked their thirst in it.

Hussein Khán faint with the loss of blood dismounted from his horse, and the Patháns surrounded him, they contended with fierce but hopeless energy. Mahádev, Brahm, and all the gods must have been roused from their contemplations, the heavenly minstrels sung dirges for the departed warriors, and the celestial dancers jumped with excitement.

Hussein still tried to hold his own, but the soldiers of Jaswál surrounded him, the most skilful attacked him. God willed it, and this brave warrior fell to rise no more; his soul was received in paradise.

When their leader was no more, the confidence of the enemy gave way, and his spirit was broken. Hari Siñh slew many of their principal chiefs; Chandála's Rájá too, plied the work of destruction but Sangat Rai was killed, and his adherents failed not to revenge his death.

Báz Khán and Himmat Khán fled and the followers of Kripál fought hand to hand for their chieftain's body. When Hussein was slain, the Musalmán army sullenly retreated. This mighty host vanished, as

doth the crowd, after the investiture of a Mahant. Thus our enemies were again defeated and we collected and buried our dead, our force remained assembled for a few days, when all necessary arrangements being concluded, we dispersed to our several homes.

God protected me, and amidst this shower of bullets I remained uninjured.

---

### *Chapter XII.*

I have just told of a great battle at which the leader of the Musalmán army was killed, upon which Rústam Khán and Diláwar Khán sent their ambassadors to us, but rendered wise by experience, and apprehensive of stratagem, we dispatched Júghár Síñh properly supported to receive the embassy.

The treacherous Mohammedans attacked Júghár Síñh at the town of Bhúlau, who drove them from the town, and took up a strong position which at early dawn on the following morning, the worthless Gaj Síñh who sided with the enemy, threatened, but in vain, for assisted by Hádár Síñh, the force of Júghár Síñh held its ground, and was as immovable as a pillar whose foundation is buried deep in the earth. Hádár Síñh was wounded, and re-inforcements joined both armies.

Chaudál Khán commanded the Mohammedan troops, and Jasmál Síñh, our army; animated by these brave leaders both sides fought like lions, and paradise being the portion of all who fall in the battlefield, the soldiers disregarded death.

In the midst of this dire conflict, Cháud Naráyan was killed. He was the friend and companion of Júghár Síñh, who lamenting his death, resolved to revenge it, and advanced singly. The enemy surrounded this brave man, he kept him at bay, and slew many soldiers, but numbers prevailed, pierced with a thousand arrows, he fell.

---

### *Chapter XIII.*

Júghár Síñh died, and I returned to my home.

Then the powerful Aurangzéb became envious of my fame, he sent his son into the Panjáb, at the head of a large army. Many of my people dreading the approach of the emperor's own son went to hide

themselves in the neighbouring hills. Some tried to intimidate me, but they knew not the intentions of God.

Several left the happy city of Anandpúra to take shelter in the high hills, the eowards were greatly alarmed and fancied there was safety in flight; but the emperor had all these deserters ferreted out and they were destroyed.

Those who forsake their Gúrú, will have no  
Resting place in this, nor in the next world.  
On earth they are despised, in heaven  
Rejected. Their case is a hopeless one.  
For, they are as it were, always hungry  
And in need. Such as leave the company  
Of holy men, are useless in this world,  
And damned eternally in the next.  
The selfish world for which they live, scorns them.  
Yes! those who leave their Gúrú are disgraced,  
Their children do not thrive, but die, cursing  
Their parents.  
Those who laugh at the words of their Gúrú  
Perish like dogs and gnash their teeth in hell,  
God created Hindu and Musalmán,  
Let both then follow their respective creeds.  
Do Musalmáns respect those who forsake  
Their own creed, to follow Mohammed's faith?  
No! they despise, ill treat and plunder them.  
Apostacy, never can be esteemed!  
Miserable apostate! he returns  
And wretched, seeks assistance from the Sikhs,  
Compassionate they help him. What then?  
His new found teachers, plunder him of all!  
Wretched apostates! the clouds of error  
Float away, and willingly, they would return  
Unto their Gúrú, but he indignant,  
Offended, hides his countenance from them,  
They find him not, but go from whence they came,  
Their labor all in vain. No Gúrú here.  
No heaven hereafter. Hopeless their lot!

But those who love the Gúrí never feel  
 Adversity. "Riches and plenteousness  
 Shall be in their houses." Sin and evil  
 Can never assail them. They need no help  
 From Moslems, plenty is beneath their roofs.  
 If labour be their portion upon earth,  
 A happy conscience, softens all their toil.

He was called Mirzá Bég who destroyed the dwellings of those who fled from Anandpúra. Those who remained were safe, for the enemy never ventured to approach their thresholds. Those who deserted me, and bowed in subserviency to the Musalmán were treated with contempt, their faces were besmeared with filth and they were shaved. They looked like faqirs begging for alms.

Children pretending to be their converts, pelted them with stones. Their heads were thrust into bags, like asses to be fed with malidá.\* Their foreheads were bruised with shoe-nails, and looked as if covered with the brahmanical wafer. Boys pelted filth at them, crying out the while, "Here are alms for you."

Such is the punishment of apostacy, but it is not so bad as the crime.

Those who have never fought in battles nor achieved any great action, live unknown, and die unremembered.

To know and to worship God, to respect and believe the words of his Gúrí, this is to achieve a great action.

The good never feel adversity. God reconciles them to it. Who can injure whom God protects? No one! No plots can harm him! He laughs at the designs of his enemies!

Trusting in the power of God, he knows that he is as well protected as the tongue in his mouth.

---

#### *Chapter XIV.*

Kál, loveth and protecteth all good men,  
 And averteth from them evil.

Those who worship him behold his power,  
 Those who serve him, share his mercy.

\* Mashed vetches boiled.

True believers esescape sad misfortnnes,  
Kál overpowers all their foes.  
Kál, well knowing me to be his servant,  
Hath honored and exalted me.  
I acknowledge God, to be our father,  
As a mother, nurseth her child.  
The power of Kál hath sustained me,  
My heart is my only Gúrú.  
When inspiration lent me support,  
I spoke, not of my own accord.  
Great Kál, imparted to me his wisdom,  
Without which my efforts were vain.  
I was no one, when God first noticed me,  
I was great by His selection.  
Listen then, all ye children of the earth,  
For my tenets are from above.

---

*Report on the Túran Mall Hill, addressed to R. N. C. HAMILTON,  
Esquire, Resident at Indore. By CAPTAIN HAY, Asst. to the  
Resident.*

Túran Mall, a hill in Candesh and one of the Satpurá range lies in about 21° 52' N. Latitude and 74° 34' East Longitude. It is about 15 miles in an easterly direction from Dhergaum, 10 or 12 south from Badael (near the mouth of the Turkul river) on the Nerbudda; 20 miles north from Sultánपुरa in Candesh, and 33 or 34 miles S. W. from Chieulda, on the Nerbudda. Its summit is to be gained from all of these above named places, but for the European traveller, the Chieulda and Sooltanपुरa or Sydah routes are the only practicable ones. From Chieulda the measured road or rather timber track is 43 miles in length and with the exception of the Tírápáni Ghaut (some 10 miles from the Túran Mall Lake) no difficulties of any moment are to be surmounted. Here the ascent for a mile and a quarter, is very great, being about 1 in 2½, and taxes the energy of man and beast to the utmost. However, it is capable of great improvement and with a little labor and money expended might be made comparatively easy. At



present no camels can be taken further than the Bokrata jungle, which is at the foot of this ghaut. Bullocks and ponies must be solely relied upon as beasts of burthen. The route from Candesh viâ Sydah and Sultânpura is far more difficult of ascent than the foregoing, and beasts of burthen proceeding by this road, must be very lightly laden. The paths leading towards Dhergaum and Baducl are only passable for travellers on foot. Turan Mall seems to be about the highest of the hills in the Sâtpûra range, perhaps the Herass Hill in the Barwâni state excepted, which may be a few hundred feet higher, but which again has not the advantage of water on its summit. Turan Mall obtains its name from the tree (*Zizyphus albens*) called in Sanscrit "Turan" being so common there, and the adjunct "Mall" I believe to be a word in use with certain Bheels, to designate any high or table land. By barometrical measurement the highest point of Turan Mall (a small hill on its eastern side) attains an altitude of 3373 feet; the banks of the lake being 265 feet below this. This lake is one of the most attractive spots on Turan Mall, situated on the southern end, the traveller from the Nerbudda has to pass over the whole length of the hill ere he reaches it. It is about one mile and six furlongs in circumference and 650 yards in breadth, of great depth, being fathomed in the centre and found to be  $34\frac{1}{2}$  feet deep. It is formed by the artificial obstruction of the gorge betwixt two small hills. At one end of this embankment there is a passage for the waters of the periodical rains, which are carried off towards a smaller lake, a few hundred yards from the large one, and about 30 feet under its level. The flooded waters of these two lakes are carried off to the Sîtâ Kûnd, a precipice varying from 400 to 500 feet in height. At the water-fall, the first fall by measurement is 243 feet in height, being perpendicular without let or hindrance. The view at this place in the monsoon, during a flood must be grand indeed, for the waters from the lakes and what is received in transit, must make a very considerable volume.

The jungles about the hill contain many varieties of trees and shrubs which are not to be met with in Nimar or Málwâ. To the botanist the field here opened to his research would be most attractive and entertaining. The edible fruits generally met with and not common to the plains are those of the Turan (*Zizyphus albens*); Chironji (*Chirongia sapida*); kutaie, a small red berry; sengul; sasil; the wild

mango, and the wild plantain. The roots also of a tree resembling the plantain called by the Bheels "kaiel kanda" are also used for food. In common with the lowlands, the fruit trees are numerous : a few may be enumerated, such as the jamun (*Eugenia jambolana*) ; amru (*Philanthus emblica*) ; the tendu or bastard ebony ; the several species of Indian *Ficus* ; the baër or jujube tree ; the mowá or broad-leaved *Bassia* ; the imli or tamarind ; and the karondá (*Carissa carondas*). The gum trees are the "sale" (*Boswellia thurifera*) producing olibanum ; the dhaowra, kurík, khaire, and the bhijá, the last used medicinally. Besides the above there are many trees and shrubs novel to the resident of the plains and called by the natives, the sew-run, bearing a red flower ; the madul ; gundáli (*Pæderia fœtida*) ; sajri ; kerow, said to flower only once in 12 years ; manja (berries used for intoxicating fish) ; gúndi (*Cordia myxa*) used as a pickle ; kinjî, the seeds giving an oil which is used medicinally ; kúmri ; phasi ; sïön ; mokhá (red nightshade) having edible leaves ; amultás (*Cassia fistula*), the kherowlá, with yellow flowers similar to the amultás ; kharnag with long pendant seed pods like the amultás ; and the khaukar, the fruit of which is used for pickles.

Creepers also are numerous, and almost every tree has its parasite. The hill colocynth (*C. Hardwickii*) or ruhori indragam is not uncommon ; as also the pawri, growing in a wild state. Here also the grasses grow most luxuriantly ; the rusá grass so noted for the oil extracted from it being most abundant. The trees used for building purposes are very diversified. The principal ones are the teak ; tendu or ebony ; jamun ; dhamni, or bastard lance ; sag ; kusnm, on which the lac insect is found ; the toon ; sirsa ; bhati sisam, kulum ; anjun ; kear, and the tunch or tausa, the wood of which is particularly hard and tough.

The geological formation of the Turan Mall hill and those in its vicinity is uniformly of trap and basalt with a red clay, evidently containing iron. The summit of the hill is irregular having low hills of 100 and 150 feet high rising in different places from the general elevation of the plateau which altogether may include an area of 16 square miles. Table-lands are to be met with in several spots ; but are not of great extent. The height of the ulterior ridge which is on almost all sides precipitous and perpendicular may average 400 feet from the

debris of the fallen rocks in the valleys below. The fissures in this ridge are very deep and irregular and bear the impress of a mighty convulsion of nature having occurred in ages past.

The summit of Turan Mall is interspersed with remains of numerous temples and walls. The latter have evidently been built merely for protection from external foes, and extend for miles in all directions, but are chiefly to be seen at points where nature required the aid of art to make the hill impregnable. The temples having been built with loose stones and no cement or mortar of any description used in their erection, have consequently during the course of years, made but a slight resistance to the force of the elements and their sites are now to the unobservant eye, hardly distinguishable from the ground which surrounds them. The earthen embankment or bund on the eastern side of the lake, measuring some 460 yards long, and faced with stone, is remarkable for its solidity, which cannot be less than 170 or 200 feet at its base with a height of 40 feet. The labour expended upon it must have been immense and this work would alone draw our attention and wonder as to the means and power of the individual who could execute, as well as devise, such an undertaking. Nothing approximating to certainty, can be said as to the ancient history of Turan Mall. What the natives say regarding it, is puerile in the extreme and unworthy of notice. The evidences of a former numerous population are plain enough, but not a vestige of an inscription remains to guide one in his researches. On the south side of the hill in a small artificial cave about 12 feet square an image of Párswanáth is to be seen. At this cave a small annual mela or fair is held in October. Besides this, there are other and numerous sculptured evidences of the Jaina religion to be found by the sites of ruined temples; but they again have seemingly in places been appropriated by the followers of the Brahmanical faith at a later date as stones to form the wall of their own temples. One of the approaches to Turan Mall is through the wall on the S. E. side. This has been named the "Arawassa" Durnaza. What the derivation of "Ara" may be, I am at a loss to conjecture; "wassa" may be but a corruption of the Sanscrit word "basa" a dwelling or residence. The inhabitants of this portion of the Sátputra range are mostly Bheels and Paurias. The first are distinguished under several castes and denominations, numbering, I believe, upwards of 84.

The Bheels residing on Turan Mall boast of being descended from a Rajpoot ancestry, and style themselves "Simlí." Altogether there are not more than 40 families located on the hill, and their huts are dispersed far and wide in all directions. They do not bear any general peculiarity of features in their physiognomy, and I have noticed that, saving perhaps the bearing and impress of a persecuted race, there is nothing to distinguish them from the men of the plains. They are slight and spare in their limbs and body, but this only conduces to that great power which they all have in common of undergoing fatigue and exertion when called upon to do so. With all this endurance they have a thorough contempt and dislike to labour as understood by us. Gaining at best but a precarious subsistence from the fruits of the jungle the generality of Bheels do not interdict themselves from any description of animal food when they have it in their power to indulge in it, and the flesh of the cow, buffalo, sheep, goat, boar and deer are equally prized. Their religion is generally of a most simple and primitive description, I remark generally, as their notions on such subjects are variable and not imbued with any deep feeling. The chief deities worshipped on Turan Mall are named, Sudal Deo, Kúmbèh Deo, Mamnia Danip and Goraeknáth. The first is invoked in conjunction with the sun and moon, and is supposed to have the elements under his controul. Kúmbèh Deo is worshipped at the Dewáli and may be another form of Kálí, Mamnia Dunip is evidently the "Ceres" of these mountaineers. The first fruits of the season are offered at her shrine, and she is the dispenser of the bounties of mother earth. Gorucknath is a deity of the Hindus and, I fancy, lately introduced. His devotees are not numerous amongst the Bheels, who are rather lukewarm in his adoration.

The customs pertaining to the three great events in a man's existence are very simple and void of display. On the birth of a child, his or her advent into the world is not ushered in by any loud acclamations or discharge of fire-arms so common to the inhabitants of India. The father merely collecting a few friends together, over the discussion of a jar of spirits, mentions the name by which he wishes his child to be designated. When a Bheel is desirous of joining himself to the object of his regard and no objections are shown by the family of the girl, the friends of the engaging parties are called to witness the ceremony



and forms of marriage, which are continued during the space of three days. On the first day the friends of each are feasted at the houses of the respective parents, where the spirit distilled from the flower of the mowa tree adds not a little to the hilarity of the guests. On the second day the friends of the young couple take them on separate occasions to the foot of a tree called "singa" which is considered sacred and where certain ceremonies of worship are gone through. On their return from devotion, the senior of the party taking a little liquor in a brass vessel makes an oblation to the earth, in the name of either the bride or bridegroom, as the case may be, and then their bodies, feet and hands are smeared over with turmeric. As yet the family of the bridegroom has not visited the bride, but on the evening of the second day the members of it accompanied by their friends in a body come before the house of the bride where they are met by her relations and a preconcerted struggle takes place to break a bamboo previously provided, one party pulling against the other. On this being accomplished, certain omens are prognosticated from the fracture in the bamboo. The evening closes over the mirth and enjoyment of the assemblage. On the morning of the third day the female relations of the bridegroom make a forcible entry into the bride's house and take her to their own habitation *vi et armis*, which when happily accomplished the marriage rites are supposed to be finished and friends disperse to their several avocations. A wife generally costs upwards of 20 rupees; if the lover is not possessed with worldly gear to that amount he must contract, like Jacob of old, to labour for his father-in-law a stipulated period which may vary from 2 to 5 years. On the death of a Bheel, his nearest relations collect his cooking utensils, his axe, bow and arrows and taking them with the body, burn the latter. In this ceremony they are joined by their friends who after the funeral rites are finished, collect at the house of the deceased to sympathize and condole with the relatives. A period of several days having elapsed the nearest of kin cooks some rice, and having put it into two separate platters in the name of the deceased, leaves one on the place where the body was burnt and the other before the threshold of his late dwelling. This is intended as provision for the spirit who is considered to be still roaming about. No other rites are followed. Cremation is not resorted to with the bodies of women and infants, they are simply buried and a



cairn of stones heaped over the grave ; a custom which has been handed down to them from their ancestors, but as to the purport of such singularity, in making a difference, betwixt the obsequies of the two sexes, they profess ignorance. Believing in the transmigration of souls, they are besides, and perhaps in consequence, much given to superstitious reliance in omens derived from animals and birds.

During the period of my stay at Turan Mall, I had every reason to judge favorably of its climate. The accompanying meteorological observations will show a mean maximum of temperature of 85.47 for the month of May ; which is particularly low, for the altitude attained. To account for this it must be taken into consideration that several causes are brought into play ; the proximity of a large lake, the evaporation from which extending over a superficies of upwards of 120 square acres must be very great ; adjoining forests, which are known always to conduce to decreased temperature ; the soil which being of a plastic and attractive nature will also materially aid to lower the range of the thermometer.

Above the influence of the hot winds Turan Mall is visited for the greater part of the year by strong and steady winds from the W. and S. W. quarters, which evidently coming from the ocean (distant about 100 miles) and carrying along with them a great amount of moisture, add much to the agreeable sensation of the atmosphere, which to the feelings, seems always to be of a temperature lower than that indicated by the thermometer. Every thing on the hill tends to prove a temperate climate. The stranger is first attracted by the greenness and freshness of the trees and shrubs, and the grass which where it has been burnt, will even in May, the hottest month of the year, throw out during the course of a few days, new shoots : and this not after any fall of rain, but from the moisture naturally in the soil nourishing the roots. Turan Mall, however, with all the benefits which might be derived from a residence on it will not, I am afraid, bear a close comparison to the sanatorium in the Mahábaleshwar hills which has a general temperature of 5 degrees or so lower than that of the place now under discussion. In the equability of climate I doubt if there is much difference. The annual mean of daily variation at Mahábaleshwar being nearly  $10^{\circ}$  and that of Turan Mall merely in the hottest month of the year not exceeding 15.33. For May the power of the

sun's rays is equal to  $30^{\circ} 12'$ , which I have not the means of comparing with Mahábáleshwar, but which, I doubt not will, not exceed it very much if at all. The hill is very subject to thunder storms, with great falls of rain, and I have been informed by its inhabitants that during the monsoon such is the intensity of the rain, that for days prominent objects within a few yards of their huts are entirely concealed from view. Of this I had demonstration, for though on the two occasions specified in the register of observations, rain did not fall for any length of time, nevertheless a few hours sufficed to indicate a fall of 12.5 inches. The cold season is said to be particularly severe; and frost of common occurrence. The Bheels state that the sides of the lakes have been repeatedly frozen, and on a late occasion the smaller lake (which may be 150 yards long and 100 broad) was almost completely frozen over. Amongst the natives, disease occurs but seldom; with the exception of slight fevers (easily reduced by their own simple treatment) and dysentery after the rains, there is nothing else to give one reason to believe that Turan Mall is visited by any epidemic. The months most desirable for a residence on the hill, would be April and May. Previous to the latter part of April, I am not inclined to suppose that the disparity in the climate of the place and that of the plains is so great as to cause much benefit to an invalid seeking change of air. As a sanatorium, perhaps, the hill does not boast of such a climate as would lead one to believe that an invalid far advanced in disease would receive much good from a trip to it. Nevertheless to one not already prostrated from illness, but whose ailments only require a change of air and scene, I believe few places would afford a more agreeable retreat. As a sanatory station to European soldiers Turan Mall has many objections. The most conclusive being the difficulty with which it is reached; the extent of jungle which is to be traversed, the enhanced cost of provisions which might be expected consequent on bad rains, Sydah being the nearest market, and the limited period of time to be passed on the hill, the severe rainy season precluding any hopes of its being a fit habitation for invalids during the prevalence of the monsoon. As compared with Nimar the range of the thermometer shews a most gratifying result. For the month of May at

Mundlasir, the max. was, ..	104°.	Turan Mall, the max. was,	85.47
Ditto..... mean.....	93.5	Ditto.... mean.....	77.78
Ditto..... minimum ..	83.	Ditto.... minimum ..	70.14

thus showing a difference of more than  $18\frac{1}{2}$  degrees in favor of the latter. Mundlasir is considered to be in general about 7 degrees higher in temperature than Mhow and Indore in Malwa.

In conclusion I would remark that people desirous of making a trial of the climate of Turan Mall would do wisely, if they made arrangements for supplies for themselves and retainers to be procured from time to time on the Nimar side at Chiculda and Barwáni and on the Candesh at Sydah (6 miles north of the Tapti) and the adjoining villages. They must come provided with every thing, as the Bheels living on the hill grow grain and other produce merely for their own limited consumption. If a prolonged stay is anticipated, it would be advisable that they be accompanied by a carpenter or two and a few thatchers for the purpose of erecting a more substantial habitation than that afforded by canvas. The Bheels inhabiting the hill with management will be always found ready to work for the European stranger; but with the exception of cutting down and collecting timber, bamboos and grass and the making of a very substantial description of rope from the bark of the unjan tree, nothing more can be expected from them. Their great incentives to exertion seem to be arrack and tobacco; with a due and cautious application of these luxuries, in addition to the just hire of their labour, difficulties vanish. Should the visitors to the hill be sportsmen, I am afraid they will not find many attractions on the summit; but in the surrounding jungles, the jungle fowl is very common and the wild buffalo with all the descriptions of large game usually found in the plains are numerous enough. From Nassiek, officers are in the habit of going to Vujunecr; and from Dhoolia and Malligaum, to Sapt-Sing for the hot season. The difficulties to be surmounted in reaching Turan Mall, I have been informed are not greater than what are every year undergone by the gentlemen visiting for health and recreation the above-named hills.

*Route from Sydáh, on the Gumti, in Candeish, to the Turan Mall Hill.*

Territory.	Names of Places.	Distances Miles.	Remarks.
British.	Sydáh (16 miles North of the Taptí,) ..	..	On the Gumti River, a considerable town. The residence of the Súltánpúra Mámlatdár. Supplies abundant.
Ditto.	Sultánpúra, .....	8 m.	Formerly a large town, now totally in ruins, with a Fort and the remains of good houses. Beautiful trees and a small river.
Ditto.	Haldiä, .....	12 m.	At 2 miles distance from Sultánpúra pass Tulwæe, formerly a Ryut village, now inhabited by Bheels. 8 miles further on, cross the Kamti Utar a small river. After which the ascents commence. 2 miles from the river reach a place called Haldiä, being a deep Khoond, but no village. Water abundant.
Ditto.	Turan Mall (Lake),	10½ m.	6 miles from last halting ground pass a small Bheel village called Sukaljeri, and 3 miles further on Kálápáni, where formerly a few Bheels resided. The road is tolerable to Sukaljeri, thence a steep ascent succeeded by several sharp pitches, and one descent to Kálápáni. From Kálápáni to Turan Mall ½ a mile the ascent is very steep. On reaching the summit of the hill the road to the lake is over level ground.

*Route from Chiculda, on the Nerbudda to the Turan Mall Hill, in Candesh.*

Territory.	Names of Stages.	Distance.		Remarks.
		M.	F.	
Holkar.	Chiculda, ..	0	0	A considerable village on the right bank of the Nerbudda. Supplies scanty but procurable at Barwani 4 miles distant. At Chiculda there is a Bungalow.
Barwani.	Gobi River,	17	4	Encamping ground on the left bank of the stream and about half a mile to the east of a few Bheel huts. The place called Kosba and the residence of a Bheel naick by name Dowla. From Chiculda the road for 6 miles lies nearly due west and along the banks of the Nerbudda through the villages of Pendra, Nandgáon, Pichowri and Sandúl 8 miles 1 furlong, from Chiculda the Gobi Naddi is first crossed at a place called Bambta, where 2 or 3 Bheel families have erected their huts, a few hundred yards further on, it is crossed a second time, and 3 miles from Bambta a third time. 4 miles from Bambta a rather steep Ghaut is met with, and 5 miles 3 fur. from this Ghaut the encamping ground is reached. For the first 8 or 9 miles from Chiculda, there is a road for hackries though not a very well defined one. Beyond this the tree jungle is attained, and the road gradually dwindles down into a mere timber track.
Barwani.	Bokrata, ..	13	2	The name of the jungle where it is usual for travellers proceeding to Turan Mall to make a halt. The encamping ground is in a thick grove of Bambús on the bank of a small Nalláh, affording water throughout the year. No Bheel huts are to be found for several miles round. 4 miles from the Gobi Naddi there is a small Ghaut. 4 miles 1 fur. further on the Dákú Nalláh is reached and the road lies for several hundred yards along its bed. From the Dákú Nalláh to encamping ground is a distance of 5 miles 2 fur. The ascent from the Gobi Naddi to Bokrata is very gradual though the latter place is 2015 feet above the level of the sea and 1342 higher than the Gobi Naddi.
British.	Turan Mall (Lake), ..	12	3½	From Bokrata to the foot of the Jeerar Ghaut 2½ miles, the road lies along the course of a small Nalláh, very stony and troublesome for loaded animals. From the bottom of the Jeerar Ghaut to the summit is 1 mile 3 fur., the ascent being very difficult and steep. 1 mile 1 fur. from the top of the Ghaut a few Bheel huts are passed and a small spring is reached. Further on 1 mile 6 fur. the Turan Mall Ghaut is reached, but it is comparatively easy to that of Jera. The top of the Turan Mall Ghaut at the Ara-wassa gate to the lake is a distance of 3 miles 5½ furlongs.



N. B.—In the Register retained, the Barometrical Observations should be entered as read without correction, and corrected only in the Return forwarded. Unless the Barometer be perfectly trustworthy, and due attention can be given to accurate reading, and particularly as to time, the Pressure observations are of little value. The position and description of the instruments ought to be given in each return. If the whole of those wanted cannot be made, any set that may be deemed best may be selected and the same ought to be strictly abided by.

\* It is important to make remarks as full and minute as possible.

N. B.—In the Register retained, the Barometrical observations should be entered as read without correction, and corrected only in the Return forwarded. Unless the Barometer be perfectly trustworthy, and due attention can be given to accurate reading, and particularly as to time, the Pressure observations are of little value. The position and description of the instruments ought to be given in each return. If the whole of those wanted cannot be made any set that may be deemed best may be selected and the same ought to be strictly abided by.

\* It is important to make remarks as full and minute as possible.

*Remarks for the Month of May.*

1st.—Wind light, veering to north 10 A. M., but not continuing so for more than an hour, springing up again at 4 P. M.

2nd.—Very calm wind from N. from 10 till 4. P. M. Slight streaked cirri.

3rd.—Wind from W. in morning. S. and S. W. during the day ; clouds light flacculent and cirri.

4th.—Wind W. dark cirri.

5th.—Light wind from W. in morning, variable in afternoon and in gusts from N. and N. E. ; clear in the morning, dark cirri in afternoon.

6th.—Wind very variable throughout the day, N. and N. E. in afternoon, settling to W., strong breeze from W. all night ; sun obscured all day, cirro cumuli general.

7th.—Cirro cum. general ; a strong breeze at sunrise from S. W. which continued till noon, sun obscured for greater part of the day.

8th.—Cir. cum. general ; at sunrise a strong breeze continuing till 10 A. M. ; sun dim and obscured.

9th.—Clear throughout the day with the exception of slight cir. cum. at sunrise.

10th.—Clear throughout the day, a few light flacculent fog clouds at sunrise. Heavy dew falling during the night.

11th.—Ditto ditto ditto ditto ditto ditto.

12th.—Strong breeze from the W. blowing at sunrise which gradually veered to the S. W., by noon clear.

13th.—Clear during the morning ; cum. stratus visible to the East in the afternoon.

14th.—Ditto ditto ditto ditto ditto.

15th.—A few light flacculent clouds visible on the S. W. horizon, but disappearing by noon.

16th.—Clear morning, forenoon detached cumuli pretty general, disappearing by afternoon.

17th.—A few light cumuli in all directions but disappearing by evening.

18th.—Clear.

19th.—Ditto.

20th.—Ditto.

21st.—Clear.

22nd.—Ditto.

23rd.—Ditto, the sun obscured by cumuli to the West at sunset.

24th.—Ditto about sunrise a small fog cloud visible to the S. W. of the Lake.

25th.—Detached cirro cum. general for the first part of the day. In the afternoon verging to cirrus.

26th.—At sunrise calm with the sun obscured by dense atmosphere a gentle wind rising at 9 A. M. from the W. Suddenly veering at 11 A. M. to the N. E. and E.; blowing at intervals from these quarters during the day; Nimbus accumulating to the E., and a few drops of rain falling at 9 P. M.

27th.—Sun obscured throughout the day. Heavy rain fell shortly after 4 P. M. from the East with a high wind, continued so for 2 hours and then suddenly lulled. Wind changing to the West for a short period about sunset, but veering again to the N. E., at 10 P. M.; a most violent squall with heavy rain blew for  $1\frac{1}{2}$  hours from the West, accompanied by thunder and lightning.

28th.—Cloudy, and sun obscured for the greater part of the day; very light and variable winds, at 8 P. M. a great storm of hail and rain, with thunder and lightning from the West, lasting about  $1\frac{1}{2}$  hours; winds strong from the West throughout the night.

29th.—Morning cloudy with dense fog and a strong southerly wind but gradually veering round to the West, large masses of cumuli clouds rising and passing over to the East, a clear night.

30th.—Dense fog in the morning with drizzling rain, at times clearing; by noon a succession of cumuli clouds rising from the West throughout the day, but clearing by night.

31st.—Foggy and cloudy in the morning with a high wind from the West. Fog clearing by noon; large masses of cumuli clouds rising from the West and passing over head; a clear night.



*Memo. of the means of observations made at Turan Mull, for the month of May, 1851.*

Long. 74.34 E. Lat. 21.52 N. Alt. 3208 ft.

Observations made at Sunrise.				Maximum pressure observed at 10 A. M.			Minimum pressure observed at 4 P. M.			Observations made at Sunset.			Observations made at 10 P. M.			Maximum and Minimum Thermometer.		Maximum Therm. in Sun's rays.						
Temperature.				Temperature.			Temperature.			Temperature.			Temperature.											
Barometer.	Mercury.	Air.	Wet Bulb.	Barometer.	Mercury.	Air.	Wet Bulb.	Barometer.	Mercury.	Air.	Wet Bulb.	Barometer.	Mercury.	Air.	Wet Bulb.	Maximum.	Mean.	Minimum.	Under glass.	Freely exposed.				
26.76	70.22	66.88	64.46	26.80	77.48	76.16	64.77	26.76	86.11	82.43	66.12	26.75	84.45	82.32	65.33	26.74	80.74	77.58	64.82	85.47	77.78	70.14	135.25	115.89

The prevalent winds during the month, from the S. W. and W.

F. A. V. THURBURN, *Lieut.*

*Notice of a collection of Mammalia, Birds, and Reptiles, procured at or near the station of Chérra Punji in the Khásia hills, north of Sylhet.—By E. BLYTH, Esq.*

For an opportunity of examining a few of the animal inhabitants of the little explored Khásia hills, we are indebted to Mr. R. W. G. Frith, who, during a late visit to Chérra Punji, collected specimens of the following species, which he has brought down either living, preserved in spirit, or their prepared skins.

#### MAMMALIA.

*PRESBYTIS PILEATUS*, nobis, *J. A. S.*, XII, 174, XIII, 467, XVI, 735. Procured at Cherra Punji.

*DYSOPUS PLICATUS*, (B. Ham.) An example in spirit, nearly as dark-coloured as the Malayan race termed *D. TENUIS*, (Horsfield), which, we think, differs not, otherwise than in being constantly of a much darker hue than the ordinary *D. PLICATUS* of India.

*NYCTICEJUS ORNATUS*, nobis, *n. s.* A large and robustly formed typical species, of uncommon beauty. In colouring, it is affined to



N. TICKELLI, nobis, p. 157, *ante*; but is altogether stronger, with conspicuously larger and stronger feet, and remarkably elongated ears. It also does not possess the peculiar small flat incisor, situate posteriorly to the contact of the ordinary large upper incisor and the canine, seen in N. TICKELLI. Colour, a bright pale rusty isabelline-brown above, (the piles black for the basal fourth, then whitish, with rusty extremities,) less vivid on the lower half of the back, and somewhat paler below; a pure silky white spot on the centre of the forehead, others on each shoulder and axilla above, and a narrow stripe of the same along the middle of the back; face below the forehead deep brown, including the chin: a broad white demi-collar over the throat from ear to ear; and beneath this is a dark brown demi-collar of similar extent (passing in a narrow streak upward to the chin), and below this again a narrower pure silky white one, commencing from the shoulders—which below it are again deep brown, continued round to separate the ends of the white band below from the white axillary spot above. Membranes marked as in N. TICKELLI, or black except the interfemoral which is tawny-red, as also a portion of the lateral membranes towards the body, and the entire limbs and digits. Ear-conch elongate-oval, erect, with tragus a fourth of its length, narrow, semi-lunate, and curved to the front. Length (of an adult female)  $4\frac{3}{4}$  in., of which the tail measures  $1\frac{7}{8}$  in.; expanse  $14\frac{1}{2}$  in.; fore-arm  $2\frac{1}{4}$  in.; longest finger  $3\frac{7}{8}$  in.; tibia  $\frac{7}{8}$  in.; foot with claws  $\frac{1}{2}$  in. Ears externally  $\frac{5}{8}$  in.; tragus  $\frac{1}{4}$  in. Procured at Chérra Punji.

TALPA LEUCURA, nobis, *J. A. S.* XIX, 215. Of this recently described species, Mr. Frith has brought thirty-three specimens in spirit, all true to the distinctive characters indicated. In none does the head and body exceed  $4\frac{1}{2}$  in. in length. The species, however, inhabits the plain of Sylhet, and not Chérra Punji as formerly stated.

SOREX PEYROTETII (?), Duvernoy. A headless specimen, affixed to a thorn by some Shrike, as we have several times observed of the common British Shrew by LANIUS COLLURIO. Colour darker than usual; but otherwise it appears identical with specimens we have seen from various parts, as Almorah, S. India, Maulmein, &c. It is the smallest of all known mammalia.

TUPAIA FERRUGINEA, var. BELANGERI; *Tupaie de Pegu*, Lesson, *Zool. de Belanger*, t. 4; *Cladobates Belangeri*, Wagner. This race,

which abounds in Arakan and the Tenasserim provinces, merely differs from the common *T. FERRUGINEA*, Raffles, of the Malayan peninsula, in being less deeply tinged (and often not at all so) with maroon on the upper-parts; the colouring being much as in *T. JAVANICA*, but still having a decided rufous cast as compared with this little species, which likewise is common about Malacca and Singapore, though unnoticed in Dr. Cantor's list of the mammalia of the Malayan peninsula. We cannot regard *T. BELANGERI* as distinct from *T. FERRUGINEA*; and we have not previously seen it from so northern a locality as Chérra Punji, though it probably also inhabits Asám. The species of Central and Southern India, *T. ELLIOTI*, Waterhouse, is a much larger animal, equal in size to *T. TANA* (v. *CLADOBATES SPECIOSUS*, Wagner), of the Archipelago; and the only remaining species of this genus hitherto discovered is the strongly marked *T. MURINA*, (Diard), from the Western Coast of Borneo, figured by Dr. S. Müller and M. Temminck.

*RHIZOMYS PRUINOSUS*, nobis, *n. s.* So far as can be judged from external characters, this quite resembles *RH. BADIUS*, Hodgson, of the vicinity of Darjiling, and *RH. CASTANEUS*, nobis, *J. A. S. XII*, 1007, of Arakan, except in being very differently coloured: the fur being uniformly dusky-slate above and below, with hoary tips, which latter are of somewhat coarser texture; on the belly there is a slight silvery shade. All three differ from *RH. SUMATRENSIS* (v. *cinereus*, McClelland,) of the Tenasserim provinces and Malayan peninsula, in being much less robust, having a much shorter tail, and a dense coat of fine soft fur instead of a thin coat of bristly fur; but their structural characters are essentially the same. An example of the present race was long ago forwarded to the Society from Chérra Punji by F. Skipwith, Esq., C. S.; but we deferred describing it until seeing additional specimens. Mr. Skipwith's specimen having old and faded fur is much browner and less slaty than those obtained by Mr. Frith in newly renovated pelage; but the hoary tips are conspicuous in all. It is extremely common at Chérra Punji.

*ATHERURA MACROURA*? (L.; nec *Hystrix fasciculata*, Shaw): *Hystrix spicifera*, Buch. Ham., *MS.* The different Asiatic species of this genus remain to be fully discriminated. Mr. Waterhouse refers the Siamese race, with a terminal tail tuft of "long flattened

bristles (somewhat resembling thin and narrow strips of whale bone)," to *Hystrix fasciculata*, Shaw (v. *H. macroura*, Gervais), and he states this to inhabit "Siam and the Malayan peninsula." It is doubtless the species figured, evidently from life, by Gen. Hardwicke: but, if inhabiting the Malayan peninsula, it must co-exist there with *ATH. MACROURA*, (L.), apud Waterhouse, which has "the apex of the tail provided with a large tuft of flat bristles, which are spirally twisted, and alternately contracted and expanded." This Mr. Waterhouse gives doubtfully from Sumatra; and it is certainly the common Brush-tailed Porcupine of the Malayan peninsula. In the Chittagong, Tippera, and Khásya hills, there is a very similar race to the last, but with the spines shorter and less coarse, excepting those of the croup, the *ensemble* of the colouring greyer, and the enamel of the front-teeth pale yellow instead of deep buff or orange-yellow. On minute comparison of the skulls, the frontals of the Malayan race are seen to be somewhat larger and more convex, while the parietals are proportionally smaller, than in the Northern race: the palatal foramen, also, is narrower and advances more forward in the former; and the inferior lateral process of the superior maxillary, forming the lower border of the great ant-orbital foramen, is, in the Malayan race, given off anteriorly to the position of the first molar, while in the Northern race it abuts directly on the first molar. If distinct, it should bear the name *SPICIGERA* given to it by Buchanan Hamilton, who has excellently figured and prepared a good MS. description of it, founded on a living pair received from Chittagong. "They were brought," he was informed, "from the hills; and, so far as the donor (Mr. Macrae) understands, their habits are pretty much the same as those of the Porcupine of the plains. Both burrow in the earth, live upon roots, and are found either in pairs or families." A specimen brought from Chérra Punji by Mr. Frith corresponds exactly with Buchanan Hamilton's coloured figure.

#### AVES.

Of birds, the most remarkable are two new species of *GARRULAX*,—one of *SUTHORA*,—the *SIBIA GRACILIS*, (McClelland and Horsfield,) now first verified,—and *SPIZIXOS CANIFRONS*, nobis, *J. A. S. XIV*, 571. The only specimen we had previously seen of the last named species, although apparently in good order when the description of it

was taken, was soon afterwards completely destroyed by insects, from the skin not having been properly prepared with poison. Mr. Frith has now obtained a fine skin, and also an entire specimen in spirit, this bird proving to be common at Cherra Punji. Length 8 in., by  $10\frac{3}{4}$  in. expanse; wing  $3\frac{5}{8}$  in.

We have seen a figure of a second and crestless species of this strongly marked genus, from upper Asám.

*SIBIA GRACILIS*; *Hypsipetes gracilis*, McClelland and Horsfield, *Proc. Zool. Soc.* 1839, p. 159; *J. A. S.* XVI, 449. Resembles *S. CAPISTRATA* (*Cinclosoma capistratum*, Vigors, v. *S. nigriceps*, Hodgson), except that there is no rufous about it, beyond a faint tinge of this hue on the flanks and lower tail-coverts; the feathers proceeding from the lateral base of the lower mandible, also, are white, though the lores and ear-coverts are uniform black with the crown. General hue of the upper-parts dark ashy (nearly as in *S. PICOIDES*), paler on the rump and collar; below white, sullied with grey on the sides of the breast and flanks: wings and tail as in *S. CAPISTRATA*, except that the glossy margins of the secondaries are much darker, and the tertials are dark ashy margined externally with black. Bill black: feet brown, with darker toes.

*GARRULAX MERULINUS*, nobis, *n. s.* General colour deep olive-brown, the medial portion of the under-parts pale rufescent whitish-brown, and spotted with black on the throat and upper-part of the breast, much as in *Turdus musicus*; a narrow white streak behind the eye. Irides whitish-brown. Bill dusky-plumbeous. Legs brown, with albescent toes. Length  $9\frac{1}{2}$  in.; expanse of wings 12 in.; closed wing  $3\frac{1}{2}$  in.; tail  $3\frac{1}{2}$  in.; bill to gape  $1\frac{1}{4}$  in.; tarse  $1\frac{5}{8}$  in. Common at Chérra Punji, from whence Mr. Frith has brought several living examples both of this and of the next species.

*G. RUFICAPILLUS*, nobis, *n. s.* Nearly affined to *G. ERYTHROCEPHALUS*, (Vigors), from which it is distinguished by having the chin and broad supercilia ash-grey; forehead greyish; throat, front of neck, and breast, rufous, with an admixture of golden-yellow on the last: no black spots on the nape and breast, but darker lunate markings in place of them: rest as in *G. ERYTHROCEPHALUS*, to which *G. CHRYSOPTERUS*, (Gould), inhabiting an intermediate range of territory, is also closely affined. Common at Chérra Punji.



*SUTHORA POLIOTIS*, nobis, *n. s.* Like *S. NIPALENSIS* (vide *J. A. S.* XII, plate to p. 450), but the lower ear-coverts and sides of the neck are pure ashy, paler on the breast, and passing to white on the abdomen; lores and sides of face, with the plumes growing from the base of the lower mandible, pure white: crown bright fulvous, passing to duller fulvous on the back: wings coloured as in *S. NIPALENSIS*, but the coverts of the secondaries uniformly fulvous with the back; a fulvous spot behind the eye and below the black supercilium, but no trace of rufous on the cheeks; chin black, with whitish margins, as in *S. NIPALENSIS*: bill yellowish; and feet pale. Common at Chérra Punji.

There are, accordingly, now three nearly affined races of these curious little birds, besides the larger *S. RUFICEPS* (*Chleuasicus ruficeps*, nobis, *J. A. S.* XIV, 578), which generically is barely separable.

Of the other birds collected by Mr. Frith at Chérra Punji, the only species we had not previously examined is *PTERUTHIUS MELANOTIS*, Hodgson, *J. A. S.* XVI, 448. The rest are *GECINUS CHLOROPUS*, *MEGALAIMA VIRENS*, *HARPACTES ERYTHROCEPHALUS* (in spirit), *DENDROCITTA SINENSIS*, *GARRULAX LEUCOLOPHOS*, *G. ALBOGULARIS*, *G. SQUAMATUS*, *G. PHŒNICEUS*, *ACTINODURA EGERTONII*, *LEIOTHRIX ARGENTAUROS*, *L. LUTEUS*, *L. CYANOUROPTERUS*, *L. CASTANICEPS*, *PARUS SPILONOTUS*, *STACHYRIS NIGRICEPS*, *ST. CHRYSÆA*, *POMATORHINUS PHAYREI* (with fine coral-orange bill), *P. RUFICOLLIS*, *ÆNICURUS MACULATUS*, *ABRORNIS SCHISTICEPS*, *PSARISOMA DALHOUSIÆ*, *LEUCOCERCA FUSCOVENTRIS*, *HYPSSIPETES MACLELLANDII*, *HEMIXOS FLAVALA*, *IOLE VIRESCENS*, and *ORIOLOUS INDICUS*. These are mostly species common in the neighbourhood of Darjiling; but *POMATORHINUS PHAYREI* and *IOLE VIRESCENS* we had previously only seen from Arakan; and *ORIOLOUS INDICUS* is chiefly an inhabitant of the eastern side of the Bay of Bengal, though, as a rarity, it is now and then met with in Lower Bengal. A large proportion of the above named species are common in Arakan.

[The following descriptions of new species of birds may be here appended.]

*GARRULAX* (?), *JERDONI*, nobis. Resembles *G. (?) CACHINNANS*, Jerdon, except that there is no trace of rufous on the cheeks, fore-neck and breast, the black of the chin is also less developed, and the nape is of a dull ashy hue: fore-neck and breast paler ashy, passing to whitish on the ear-coverts. The medial abdominal feathers only are rufous; those of the flanks, back, wings and tail are olive as in *G. (?) CACHINNANS*, and the head, lores, and supercilia are likewise similar. The



form of the bill and the general characters of these two species, from S. India, indicate that they should form a separate division from *GARRULAX* proper. *G. BELANGERI*, Jerdon, of the Nilgiris, and *G. CINE-REIFRONS*, nobis (p. 176, ante), of Ceylon, are typical *GARRULACES*.

*CISTICOLA ERYTHROCEPHALA*, Jerdon. General hue rufous or ferruginous, deepest on the crown, darker on the rump, and brightish on all the lower-parts; back olive, with black medial streaks to the feathers; and wings and tail dusky, the former margined with olive-brown, and the latter very slightly tipped or margined round the extremity of the feathers, with pale brown. Legs pale. Wing  $1\frac{3}{4}$  in.: tail  $1\frac{5}{8}$  in. This and the preceding species have just been received from Mr. Jerdon, and are, most probably, from the Nilgiris. Accordingly, three species of *CISTICOLA* will now have been ascertained from S. India and Ceylon, viz. the common *C. CURSITANS*, *C. OMALURA*, nobis (p. 176, ante), from Ceylon, and that here described.

*CYORNIS ÆQUALICAUDA*, nobis. Female somewhat greyish-brown above, much paler below, whitish towards the vent and on the lower tail-coverts; axillaries also whitish with a faint tinge of fulvous: tail and its upper coverts dull ferruginous, the medial rectrices and exterior webs of the rest sullied with fuscous. Bill dark above, whitish below; feet dark brown. Length about  $5\frac{1}{2}$  in., of wing 3 in., and tail  $2\frac{1}{4}$  in.: bill to gape  $\frac{1\frac{1}{8}}{18}$  in.; and tarse  $\frac{5}{8}$  in. A well marked distinct species, procured by Lieut. James, of the 28th B. N. I., in Kunáwar.

*SAXICOLA FUSCA*, nobis. Evidently a new species of true Wheatear, affined in colouring to *S. INFUSCATA*, A. Smith; but the general colour deeper, and the head, cheeks, and throat, rufescent: tail also remarkably long, for a species of this genus. We can only describe the fragments of a specimen, viz. the head, wings, tail, and legs. Wing  $3\frac{3}{4}$  in.; tail 3 in.: bill to gape  $\frac{7}{8}$  in.; From Muttra.]

#### REPTILIA.

Of this class, Mr. Frith brought five species, as follow:—

1. *PLATYDACTYLUS GECKO*, (L.), vide *J. A. S.* XVII, 623. Collected at Dacca, the only part of Bengal in which we are aware of its occurrence. This reptile is common in Asám, Sylhet, Arakan, the Tenasserim provinces and Malayan peninsula.

2. *CALOTES* ———? 3. *EUPREPIS* ———? 4. *POLYPEDATES* ———? Apparently three new species, from Chérra Punji; which we defer describing for the present, as we have numerous other new reptiles which it will be more convenient to describe together.

5. *TRIGONOCEPHALUS GRAMINEUS*, (Shaw). Young, 13 in. long, of the Malayan variety with defined whitish lateral line. From Sylhet. This small individual had bitten a labouring man, but the wound merely caused a painful swelling in the arm, which, however, did not prevent the patient from returning to his work after a few hours; *i. e.* in the afternoon of the day during which he was bitten in the course of the morning. This agrees with the remarks upon the venom of three species of *TRIGONOCEPHALUS* in *J. A. S.* XVI, 1044 *et seq.*\*

[We may here describe the following remarkable Bat, purchased with a miscellaneous collection made at Darjiling.

*LASIURUS PEARSONII*, Horsfield.† Length about  $3\frac{1}{2}$  in., of which the tail measures  $1\frac{1}{4}$  in., having its extreme tip exerted. Head  $\frac{3}{4}$  in. Ears (posteriorly)  $\frac{1}{2}$  in.; and about  $1\frac{1}{2}$  in. from tip to tip. Expanse about 13 in. Fore-arm  $1\frac{7}{8}$  in.: tarse  $\frac{3}{4}$  in. Head broad and short: the ears broad, subovate, widely separated apart; and the tragus small, narrow and elongated. Teeth very robust; the grinders antero-posteriorly compressed, with the *carnassiez* contiguous to the canine above and below, and the canines less elongated than in the *NYCTICEJI*: there are four incisors above, of which the outer or lateral are much smaller than the others. Fur soft and extremely dense, of a uniform rufous-brown above and dingy greyish below, with conspicuous hoary tips a little curling, more especially upon the head, shoulders, and breast. The membranes are dusky, and the alar is attached to the base of the outer hind-toe. The lateral membranes near the body, and the whole interfemoral, are somewhat plentifully covered with brownish-rufous fur, more scant on the interfemoral, and very dense at the base of the tail above, being continued throughout its length, and also along the hind-limbs, with the feet and calcanea. Excepting in having two pairs of upper incisors, this species seems to agree generically with the *LASIURI*, Rafin., of N. America, or *VESP. PRUINOSUS* and *V. RUFUS* (*v. noveboracensis*), auctorum].

\* *Notes by Mr. Frith.* "The man was bitten, as above mentioned, at about 10 A. M.; and when I saw him, at about 4 P. M., he was at his work, and the swelling (which had been somewhat considerable) had by that time almost subsided.

"As regards *Talpa leucura* (p. 518), I do not say that it may not inhabit the valleys or lower lands of Chérra, that is to say, at the foot of the hills. The Khásias state that they never met with it there; but some of them at once recognised the animal as being like one found about two or three days' distance in the interior, but which they stated to be of a white colour."

We should here add that Mr. Frith has favoured the Society with a free selection from the above interesting collection.

† Since the above description had gone to press, we have received Dr. Horsfield's Catalogue of the Mammalia in the Hon. Company's museum, in which we find ourselves forestalled as regards the specific name.

*A letter from EDWARD THOMAS, Esq. C. S. On Sassanian Coins.*

MY DEAR DR. SPRENGER.—I send you herewith a wood-cut of a Coin I wish you to insert in the next number of the *Journal of the Asiatic Society*, with a view to soliciting the aid of your numismatic supporters in contributing impressions of any similar specimens to be found in their cabinets.

The subject of Sassanian influence in India, its epoch, and the boundaries over which Zoroastrian belief extended, is fraught with high interest in itself, but it possesses an enhanced claim upon our attention in the light it promises to throw upon the anterior, or Scythic, period of Indian history.

Up to this time, we have but scant materials, either legendary or monumental, whereby to illustrate the first named question, and we dare scarcely hope that Numismatic Science can do much to *help* our cause, as the number and variety of Indo-Sassanian Coins is clearly limited. The piece about to be described, however, places us a material step in advance, and Indian Annals have already received such great and un-hoped for elucidation from this section of Antiquarian research, that we have a right even here to augur well for our future.

The Coin of which the accompanying engraving is a facsimile, presents us with a strictly Rajpút name impressed upon the surface of a piece of money of a purely Sassanian type. I will not at present venture into the ample field of speculation this association opens out, but content myself with noticing the bare fact, trusting that your call for new specimens, may succeed in drawing forth from dark-corners, other coins of this class, thus securing an extended circle of medallie data, from which to deduce more comprehensive and legitimate inferences than the evidence of a single piece admits of.



The coin under review was obtained by Major Nuthall of the Commissariat Department during a late march to Pesháwur. It is of silver, and weighs .52 grains. The *Obverse*, here represented,\* bears the name of

\* The original is in imperfect preservation, especially as regards the neck of the figure—I have left the letters composing the legend unshaded, in order to render more exactly their true form.

राजा पम—उदयदित्य  
Rájá Pam ? Udayáditya.

The *Reverse* surface presents a mere blank, retaining *only* slight traces of ever having received an impression.

As connected with the general subject of Indo-Sassanian Numismatics, your readers may not be uninterested to learn the progress made of late years in Europe in the decipherment of Pehlvi Legends, in so far as concerns the interpretation of the writings on the Sassanian Coins exhumed from the Topes of the Punjáb and Afghánistán, which are moreover so closely identified with the progress of our Journal, whose pages contain the earliest notice of these Antiquities, and whose plates display a still unrivalled series of delineations of the various relics disinterred by Messrs. Ventura and Court.

Pl. XXI. Vol. III. Fig. 8. *Journ. Asiat. Soc. Beng.*

OBVERSE in Pehlvi Characters—

*behind the head,* افزوت Increase

*in front of the face,* { افدولا  
*literally, . . . . .* { هزمان } for

عبد الله حازمان Abdullah-i-Házimán, or Abdullah the son of Házim.

MARGIN. بسم الله in Kufic letters.

REVERSE. *On the left,* شش شست (A. H.) 64.

*on the right,* مرو Merv.

Pl. XXI. Fig. 10. *Obv. in front of the face,* a Scythic ? legend.

MARGIN. ओह्दितिविर ऐरलाव परभेस्वर

possible variants च ख च

(continued) ओषह्दितिण तदेष नारित

variants च च क

REVERSE. *Left* سف تنسف تيف

*Right* تکهون خراسان ملکا

The Coin engraved as No. 6, Pl. XXV. Vol. III. J. A. S. B. is so closely identified with the *Tope* Indo-Sassanian specimens, that it may be as well to complete this portion of the subject, by giving the latest reading of its Pehlvi legends.

OBVERSE. *Left* श्रीवायुदेवः

*Right* (literal transcript,) پندچاي ذاولستان


MARGIN. سپر نرمانشان or سفر


REVERSE. *Right* مسف ورسوتيف

MARGIN. \*پون شمي دات مسف ورساوتيف وهمان از ملتان ملکا

It is necessary to add, that the above are mere tentative readings, the decipherment of the Coin of Abdullah Hájim, which is beyond dispute, being the single exception.

With an Alphabet so imperfect as the Ancient Persian—Sassanian Pehlvi—consisting of 17 literal signs only, convertible largely among themselves, and subjected to considerable variation in provincial value, expressing too a language, the very rudiments of which are but partially known to us, no interpretation however well wrought out *per se*, can be said to stand good until affirmed by some valid extraneous evidence.

My object indeed in publishing such crude readings is to court criticism, with a sincere view to just correction, but further to give your readers an idea of what the Pehlvi Alphabet is reproachable with, apart from the difficulty of the language it conveys or the imperfection of the expression of its Letters. I may mention that the sign  stands avowedly for ا, ه, ج, خ, and ع, and is at times undistinguishable from the nearly similarly outlined form of the same Alphabet which corresponds with the modern ل and ر have usually one sign in common as also have the still more puzzling pair و and ن their ancient representative also serving to express the silent final.

And, as a pertinent instance of provincial irregularities, I would cite, the entire disuse of the character  = ب in all Indo-Sassanian coin-legends, that letter being replaced by the و, answering to the Sanscrit व, V.

But I must not say too much of the obstacles to be encountered in the study of Ancient Persian, or I may chance to deter many otherwise willing scholars from attempting the pursuit of this important branch of Archæological research.

Yours, &c.

Simlah, October 17, 1851.

EDWARD THOMAS.

\* In nomine justı judicis. "Anquetil."





Months.	1842.							1843.						
	Maximum Pressure observed at 9. 50. A. M.				Minimum Pressure observed at 4 P. M.			Maximum Pressure observed at 9. 50. A. M.				Minimum Pressure observed at 4 P. M.		
	Barometer.	Of the Mer.	Of the Air.	Of an Evapo- rating surface.	Barometer.	Of the Mer.	Of the Air.	Barometer.	Of the Mer.	Of the Air.	Of an Evapo- rating surface.	Barometer.	Of the Mer.	Of the Air.
January, .....	Inches. 29.976	° 70.6	° 75.3	° 68.4	Inches. 29.902	° 75.2	° 83.1	Inches. 29.987	° 68.9	° 72.1	° 66.9	Inches. 29.892	° 71.8	° 77.8
February, .....	.940	74.9	80.0	72.0	.848	80.7	89.3	.885	74.4	77.7	72.7	.795	77.3	85.1
March, .....	.825	79.7	82.7	78.1	.742	84.1	90.2	.829	79.5	83.4	76.6	.750	83.0	90.3
April, .....	.743	85.7	89.5	84.0	.655	90.2	95.4	.811	83.3	88.0	81.9	.711	87.5	94.6
May, .....	.665	87.3	91.8	86.2	.586	90.2	94.0	.686	85.4	89.4	83.7	.610	87.8	93.1
June, .....	.489	82.9	83.3	80.8	.418	84.3	84.4	.554	85.1	88.3	83.4	.492	87.8	91.5
July, .....	.485	84.6	86.5	83.5	.421	85.8	87.0	.554	83.6	87.5	83.3	.495	84.0	86.5
August, .....	.597	83.3	84.9	82.7	.535	84.4	85.1	.606	82.9	86.1	82.4	.541	84.2	86.9
September, .....	.685	84.1	85.6	83.1	.608	85.8	86.3	.698	83.3	87.0	82.9	.625	84.2	86.4
October, .....	.821	82.1	84.1	79.1	.750	83.9	86.4	.915	80.9	85.6	80.0	.839	83.2	86.1
November, .....	.915	76.1	79.2	72.1	.841	78.4	82.5	.944	75.5	78.5	73.3	.861	78.9	82.1
December, ..	.979	71.1	74.3	68.9	.889	74.0	78.2	30.011	68.8	71.2	67.2	.923	72.3	75.5

*Monthly Means of Maximum and Minimum Pressures, for 1844 and 1845, taken from the Meteorological Register kept at the Surveyor General's Office, Calcutta.*

Lat.  $22^{\circ} 33' 28''$ . 33 N. Long.  $88^{\circ} 23' 42''$ . 84 E.

Months.	1844.					1845.				
	Maximum Pressure observed at 9. 50. A. M.					Maximum Pressure observed at 9. 50. A. M.				
	Barometer.	Of the Mer.	Of the Air.	Of an Evapo-rating surface.	Minimum Pressure observed at 4 P. M.	Barometer.	Of the Mer.	Of the Air.	Of an Evapo-rating surface.	Minimum Pressure observed at 4 P. M.
January, .....	Inches.	°	°	°		Inches.	°	°	°	
February, .....	29.996	68.1	70.3	66.4		30.206	70.1	70.9	68.2	
March, .....	.973	72.4	74.1	70.3		.066	73.3	74.6	65.6	
April, .....	.849	81.4	84.3	79.3		29.962	83.0	85.0	72.4	
May, .....	.713	86.1	89.2	83.8		.816	85.7	87.1	78.9	
June, .....	.610	85.8	88.0	85.1		.697	90.5	90.6	81.3	
July, .....	.681	86.4	87.0	84.5		.588	87.5	88.0	81.5	
August, .....	.712	84.6	84.8	83.5		.563	86.0	86.1	80.9	
September, .....	.715	84.0	84.6	83.3		.562	85.1	85.5	80.6	
October, .....	.891	84.3	86.4	84.3		.781	87.1	87.8	80.6	
November, .....	30.025	82.1	83.9	82.2		.865	84.3	84.8	77.0	
December, .....	.152	77.0	80.4	77.2		30.071	78.5	79.1	69.5	
	.173	70.2	72.9	69.1		.076	71.0	71.8	63.9	

*Monthly Means of Maximum and Minimum Pressures, for 1846 and 1847, taken from the Meteorological Register kept at the Surveyor General's Office, Calcutta.*  
 Lat. 22° 33' 28". 33 N. Long. 88° 23' 42". 84 E.

Months.	1846.								1847.							
	Minimum Pressure observed at 9. 50. A. M.				Maximum Pressure observed at 4 P. M.				Minimum Pressure observed at 9. 50. A. M.				Maximum Pressure observed at 4 P. M.			
	Barometer reduced to 32° Fahrenheit.	Of the Mer.	Of the Air.	Of Wet Bulb.	Barometer reduced to 32° Fahrenheit.	Of the Mer.	Of the Air.	Of Wet Bulb.	Barometer reduced to 32° Fahrenheit.	Of the Mer.	Of the Air.	Of Wet Bulb.	Barometer reduced to 32° Fahrenheit.	Of the Mer.	Of the Air.	Of Wet Bulb.
January, .....	Inches 30.139	71.9	72.8	65.7	Inches 30.016	79.8	78.5	66.2	Inches 30.926	70.5	71.2	62.8	Inches 29.907	78.5	77.2	65.3
February, .....	.078	73.9	74.7	67.6	29.955	80.4	79.1	68.6	.038	72.1	73.0	65.1	.916	80.6	80.0	65.6
March, .....	29.922	83.9	84.6	75.6	.794	91.8	91.6	75.2	29.942	83.6	84.6	73.4	.806	92.7	91.8	71.8
April, .....	.827	89.4	90.1	79.0	.695	95.0	94.6	79.0	.811	88.2	87.6	80.1	.682	92.3	90.1	79.7
May, .....	.726	89.7	89.9	81.0	.606	93.9	93.6	81.6	.703	70.5	89.5	81.8	.587	93.2	91.4	80.8
June, .....	.626	87.6	86.2	81.6	.529	88.1	88.1	81.1	.585	89.1	87.5	81.8	.494	90.1	88.5	81.7
July, .....	.607	85.9	86.2	81.2	.522	86.7	86.6	81.0	.591	86.8	85.8	81.9	.500	88.3	86.9	80.8
August, .....	.603	86.2	86.0	81.4	.512	86.9	86.8	81.3	.630	86.6	86.3	81.5	.533	87.0	85.4	80.8
September, .....	.676	85.1	85.6	80.7	.570	85.9	85.7	80.7	.704	87.5	86.3	81.1	.598	86.8	85.7	80.0
October, .....	.849	83.0	83.4	78.7	.737	84.0	84.1	78.7	.920	84.3	83.9	78.6	.809	86.7	85.4	76.6
November, .....	30.011	79.3	80.0	72.2	.902	82.9	81.7	71.3	30.008	77.6	77.5	70.5	.892	81.5	80.1	69.2
December, .....	.082	70.4	70.8	65.7	.968	76.3	74.9	64.1	.047	69.6	70.2	63.0	.931	76.7	75.2	63.9





## Abstract of Meteorological Mean Monthly Summaries for ten years, 1841 to 1850.

Months.	Monthly Mean Temperature Fahrenheit.			Atmospheric Variation.		Rain Gauge.	Remarks.
	Minimum at Sunrise.	Maximum at 2. 40. P. M.	At Sunset.	Maximum Pressure in Inches reduced to 32°.	Minimum Pressure in Inches reduced to 32°.	Rain in Inches.	
January, . . . .	° 59.6	° 79.2	° 74.0	° 30.055	° 29.947	° 0.71	
February, . . . .	64.2	84.2	78.1	.015	.899	0.71	
March, . . . . .	72.3	92.3	85.1	29.896	.783	0.13	
April, . . . . .	78.3	96.0	87.6	.794	.677	2.57	
May, . . . . .	80.3	94.1	87.6	.694	.592	4.56	
June, . . . . .	80.9	89.3	85.1	.577	.489	12.88	
July, . . . . .	80.6	87.8	84.1	.576	.497	14 12	
August, . . . .	80.3	86.9	83.5	.629	.541	16.08	
September, . .	80.3	87.7	84.1	.733	.635	9.76	
October, . . . .	76.7	87.2	83.0	.908	.805	4.98	
November, . .	67.5	83.9	78.9	30.010	.909	0.85	
December, . .	60.0	78.5	73.5	.059	.951	0.52	
Mean, . . . . .	73.4	87.3	82.1	29.829	29.727	5.66	

*Abstract of Meteorological Mean Annual Summaries for ten years, 1841 to 1850.*

Years.	Annual Mean Temperature Fahrenheit.			Atmospheric Variations.		Rain Gauge.	Remarks.
	At Sunrise.	At 2. 40. P. M.	At Sunset.	Maximum Pressure in Inches reduced to 32°	Minimum Pressure in Inches reduced to 32°	Rain in Inches.	
1841, .....	° 72.7	° 89.0	° 82.4	° 29.779	° 29.707	° 60.24	
42, ....	73.3	88.0	82.1	.760	.683	76.08	
43, .....	73.3	87.6	82.5	.790	.711	64.32	
44, .....	72.7	87.6	82.3	.874	.779	73.92	
45, .....	73.7	86.9	82.3	.854	.743	60.96	
46, .....	74.3	86.3	81.9	.845	.734	76.44	
47, .....	73.2	86.1	81.1	.833	.638	72.36	
48, .....	74.1	87.4	82.5	.844	.723	58.68	
49, .....	73.6	86.7	81.8	.844	.723	70.56	
50, .....	73.1	86.1	81.4	.864	.745	56.28	
Mean, .....	73.4	87.2	82.0	29.829	29.719	66.97	

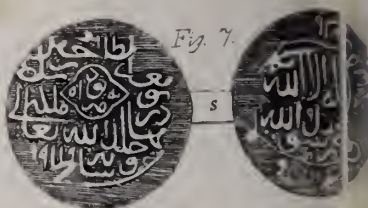
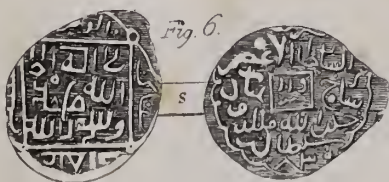
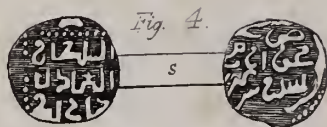
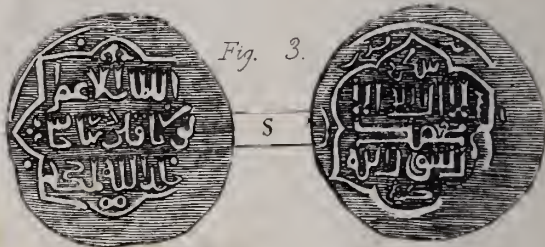
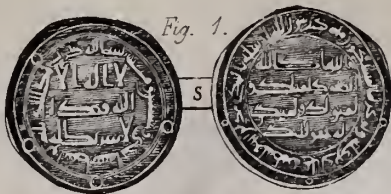
Observations made at Sun-rise.										Maximum Pressure observed at 9h. 50m.										Observations made at Apparent Noon.									
Date.	Temperature.			Wind. Direction at Sun-rise.	Aspect of Sky.	Bar. red. to 32° F.	Temperature.			Wind. Direction at 9h 50m.	Aspect of Sky.	Bar. red. to 32° F.	Temperature.			Wind. Direction at Noon.	Aspect of Sky.												
	Of Mer.	Of Air.	W. Bulb.				Of Mer.	Of Air.	W. Bulb.				Of Mer.	Of Air.	W. Bulb.														
1	Inches	80.7	80.9	79.8	S.	Cirro-strati	29.530	86.2	87.0	81.4	S. E.	Cumulo-strati	Inches	89.0	89.8	81.3	E. N. E.	Cumulo-strati											
2	29.492	82.0	82.3	80.4	N. E.	Scattered-clouds	.529	87.2	87.8	82.2	N. E.	Ditto	.521	88.2	87.6	83.4	N. N. E.	Cloudy											
3S.	.493	82.0	82.2	80.8	N. E.	Ditto	.523	84.2	86.0	82.8	N. E.	Ditto	.483	88.2	88.6	82.7	N. N. E.	Ditto											
4	.418	81.6	82.0	81.0	E.	Cloudy	.462	84.2	84.0	82.3	E. S. E.	Nimbi	.465	87.4	88.4	81.8	E. S. E.	Cumulo-strati											
5	.531	80.4	80.6	79.2	S. E.	Cirro-strati	.582	84.6	86.2	82.1	S. S. E.	Cumulo-strati	.559	87.2	87.2	80.8	S. E.	Cloudy											
6	.543	81.8	81.8	80.2	S.	Scattered-clouds	.592	82.5	83.2	81.3	S. S. E.	Nimbi	.556	82.8	82.5	80.6	S. E.	Ditto											
7	.573	81.0	80.5	79.8	Raining	Cloudy	.605	82.2	83.7	82.4	S.	Cloudy	.588	86.0	86.7	83.0	S.	Ditto											
8	.601	80.3	81.0	80.2	S. S. W.	Cloudy	.646	84.9	86.3	83.3	S.	Ditto	.624	86.3	86.9	82.6	S.	Ditto											
9	.589	82.0	82.2	80.4	S. S. W.	Cirro-cumuli	.645	85.8	87.0	81.2	S. S. W.	Cirro-cumuli	.622	88.0	88.5	80.3	S. W.	Cirro-cumuli											
10S.	.601	81.0	81.3	79.7	S. W.	Cloudy	.667	85.3	86.0	81.6	S. W.	Cloudy	.648	86.5	87.4	81.5	W.	Cloudy											
11	.621	81.7	82.3	81.4	E.	Cirro-cumuli	.683	86.7	87.6	82.2	S. W.	Cirro-cumuli	.647	86.6	90.0	84.0	S. S. W.	Cumulo-strati											
12	.605	82.0	82.3	81.0	S.	Cirro-strati	.633	87.0	88.0	83.0	S. S. W.	Cumulo-strati	.604	89.2	89.6	83.4	W. N. W.	Ditto											
13	.564	82.4	82.5	81.0	S.	Scattered-clouds	.568	85.8	86.4	82.4	S. W.	Ditto	.548	88.8	89.5	83.2	W. N. W.	Cumuli											
14	.536	82.8	83.0	81.2	W. N. W.	Ditto	.578	86.6	88.2	82.4	N. W.	Cirro-strati	.565	90.2	91.7	84.0	N. W.	Cirro-strati											
15	.638	81.3	80.5	78.7	N.	Raining	.671	83.3	84.5	81.3	N.	Cloudy	.643	86.2	86.5	82.0	N. E.	Cloudy											
16	.669	80.2	80.2	78.9	N.	Cloudy	.719	83.9	85.3	82.2	N. E.	Cumulo-strati	.682	87.3	88.0	82.6	N. E.	Cumulo-strati											
17S.	.702	80.4	80.9	80.0	S. E.	Overcast	.749	83.6	84.3	81.0	S. E.	Cloudy	.739	86.0	86.7	82.0	S. E.	Ditto											
18	.722	81.9	81.2	80.8	S.	Cloudy	.738	86.4	87.4	82.0	S.	Cirro-strati	.704	88.7	89.6	83.0	S. S. W.	Ditto											
19	.692	81.3	81.7	80.4	S. S. W.	Ditto	.722	83.8	85.0	82.2	S. W.	Cloudy	.687	86.3	86.8	82.2	S. W.	Cloudy											
20	.672	80.4	81.0	79.8	S. E.	Ditto	.717	83.6	84.4	81.4	S. S. E.	Cumulo-strati	.693	86.0	86.4	82.4	S.	Cumulo-strati											
21	.706	78.8	79.0	78.3	S. S. E.	Raining	.753	83.7	85.0	81.0	S. S. E.	Ditto	.724	86.8	87.0	81.6	S.	Ditto											
22	.696	80.4	80.6	79.7	S. E.	Cirro-strati	.755	86.6	87.3	81.9	E.	Ditto	.716	88.2	89.3	81.2	E. N. E.	Ditto											
23	.689	81.0	81.3	81.0	S. E.	Ditto	.732	85.6	87.0	81.8	S. E.	Ditto	.694	87.4	87.6	81.7	S. E.	Ditto											
24S.	.660	80.4	80.6	80.0	E.	Scattered-clouds	.724	84.2	86.0	81.6	S.	Ditto	.689	87.0	89.7	81.5	S. E.	Cloudy											
25	.707	80.7	81.0	80.0	E.	Cirro-cumuli	.756	84.2	86.0	82.2	E.	Ditto	.731	86.0	86.8	82.5	S. E.	Cumulo-strati											
26	.699	80.2	80.6	79.7	E.	Cirro-strati	.703	85.8	87.0	80.8	E.	Ditto	.663	87.0	84.8	81.8	S. S. W.	Nimbi											
27	.601	81.3	81.4	80.5	S. E.	Ditto	.649	85.5	87.4	81.7	E.	Ditto	.615	88.5	89.3	82.0	S. E.	Cumulo-strati											
28	.598	82.3	82.4	80.7	S. E.	Cirro-cumuli	.647	86.9	87.6	81.0	S. E.	Cumuli	.613	90.0	91.0	82.7	E.	Ditto											
29	.651	83.0	83.4	82.0	S. E.	Cirro-strati	.671	88.6	89.8	83.7	N. E.	Cumulo-strati	.639	91.4	92.6	83.4	E. N. E.	Ditto											
30	.612	84.4	84.4	82.7	S.	Cloudy	.628	86.6	87.3	82.4	E.	Cloudy	.595	90.2	91.2	82.9	E.	Cirro-strati											
31S.	.548	81.4	81.7	80.4	E. N. E.	Ditto	.580	86.0	86.8	82.0	E. S. E.	Cumulo-strati	.550	88.5	89.0	82.8	E.	Nimbi											
Mean	29.610	81.3	81.5	80.3	....	.....	29.650	85.2	86.3	82.0	....	.....	29.623	87.7	88.3	82.3	....	.....											

[*Meteorological Register, continued.*]

Observations made at 2 1/2, 40m.				Minimum Pressure observed at 4 p. m.				Observations made at sun-set.				Maximum and Minimum Thermometer.		Rain Gauges.		Moon's Phases.	
Bar. red. to 32° F.	Of Mer.	Of Air.	W. Bulb.	Direction at 40m.	Aspect of Sky.	Bar. red. to 32° F.	Of Mer.	Of Air.	W. Bulb.	Direction at Sunset.	Aspect of Sky.	Max.	Mean.	Min.	Inch. Upper	Feet. Lower	Date.
29.453	91.0	91.3	82.2	N. E.	Cumulo-strati	29.420	91.6	91.4	81.6	E. N. E.	Cumulo-strati	92.3	86.4	80.4	109.6	0.06	1
.454	90.0	88.8	82.2	S. E.	Nimbi	.428	90.0	90.5	82.4	N. E.	Ditto	91.2	86.6	81.9	101.8	0.38	2
.412	84.0	85.2	82.4	S. E.	Ditto	.379	83.5	82.3	80.4	N. E.	Cumulo-strati	89.3	84.3	79.2	102.8	0.46	3
.429	89.0	89.0	82.3	S. E. sp.	Cumulo-strati	.423	87.4	85.0	82.2	S. E.	Cumulo-strati	89.6	85.2	80.8	100.6	0.16	4
.519	87.0	86.8	80.6	S.	Cumulo-strati	.506	87.6	87.8	80.6	S.	Cumulo-strati	88.2	84.0	79.7	99.8	0.29	5
.511	86.8	87.2	82.8	S.	Cumulo-strati	.483	86.6	86.2	81.6	S.	Cumulo-strati	87.6	84.2	80.7	98.3	0.32	6
.521	84.0	81.4	79.2	S. S. W.	Raining	.522	82.4	82.6	81.3	S.	Raining	87.2	83.5	79.8	93.4	0.52	7
.552	86.6	86.7	82.8	S. S. W.	Cumulo-strati	.527	86.4	86.4	82.2	S. S. W.	Cumulo-strati	87.7	83.0	78.2	95.8	0.99	8
.558	89.0	88.0	81.7	S. S. W.	Cumulo-strati	.544	89.0	89.2	81.9	S. S. W.	Cumulo-strati	90.2	85.9	81.6	100.8	0.99	9
.581	86.8	86.9	81.3	S. S. W.	Cumulo-strati	.560	87.4	87.6	81.2	S. S. W.	Cumulo-strati	88.0	84.1	80.2	95.2	0.99	10
.573	90.2	90.7	83.5	S. S. W.	Cumulo-strati	.583	90.6	90.3	82.6	S.	Cumulo-strati	91.4	86.3	81.2	108.5	0.99	11
.547	90.0	91.4	84.5	S. S. W.	Cumulo-strati	.526	90.6	90.6	83.6	S.	Cumulo-strati	91.4	86.5	81.5	100.6	0.99	12
.486	90.6	90.7	83.5	S. S. W.	Cumulo-strati	.463	89.7	89.4	83.8	S.	Cumulo-strati	91.6	86.8	81.9	101.2	0.99	13
.527	89.3	88.8	82.4	N. E.	Ditto	.547	88.0	88.0	83.0	E. N. E.	Ditto	91.6	87.2	82.8	100.8	1.51	14
.612	85.7	85.4	82.0	N. E.	Ditto	.610	85.0	85.0	82.5	N. E.	Raining	87.0	83.1	79.2	97.3	0.22	15
.628	87.8	89.4	84.9	N. W.	Nimbi	.614	85.4	84.6	81.0	N. W.	Nimbi	90.2	85.0	79.7	103.2	0.70	16
.658	88.3	86.2	81.3	S. E.	Cumulo-strati	.636	87.8	87.4	81.8	S. E.	Cumulo-strati	90.8	85.3	79.8	109.6	0.24	17
.650	88.0	87.8	83.2	S. E.	Cumulo-strati	.619	87.0	86.4	82.2	S. E.	Cumulo-strati	90.4	85.9	81.4	101.8	1.24	18
.626	87.3	87.4	83.0	S.	Cumulo-strati	.587	86.4	85.8	82.0	S.	Ditto	88.0	82.5	77.0	97.0	1.72	19
.637	86.2	86.5	81.0	S.	Cumulo-strati	.590	85.8	85.2	81.3	S.	Ditto	87.0	83.6	80.1	98.7	0.12	20
.658	88.3	88.5	81.8	S. E.	Cumulo-strati	.631	87.2	87.8	82.2	S.	Cumulo-strati	89.0	83.3	77.6	102.4	0.99	21
.638	89.6	88.2	82.4	S. S. E.	Cumulo-strati	.612	88.0	88.2	82.0	S. E.	Ditto	91.6	85.8	79.9	110.2	0.99	22
.637	87.2	87.0	81.5	S. E.	Cumulo-strati	.610	85.0	84.0	80.7	S. E.	Cumulo-strati	88.8	84.7	80.5	97.8	0.99	23
.627	86.0	85.3	81.8	S. E.	Cumulo-strati	.610	85.0	84.0	80.3	S. E.	Cumulo-strati	89.4	85.4	79.6	98.8	0.30	24
.667	85.9	85.7	81.8	S. E.	Ditto	.635	86.6	87.2	82.0	S.	Ditto	87.8	84.0	80.2	104.0	0.14	25
.605	84.4	90.1	83.2	S.	Cumulo-strati	.566	89.0	88.0	82.5	S.	Ditto	90.4	85.0	79.5	105.6	0.05	26
.549	90.2	90.3	82.5	S.	Ditto	.516	90.3	89.5	81.6	E. S. E.	Cumulo-strati	91.0	85.8	80.6	108.2	0.99	27
.562	92.0	92.2	82.3	N. E.	Ditto	.535	91.6	92.0	82.5	E. N. E.	Ditto	93.0	87.4	81.8	111.3	0.99	28
.559	93.8	94.4	84.3	E. N. E.	Ditto	.537	94.0	94.6	84.7	N. E.	Ditto	94.8	89.0	83.1	113.3	0.28	29
.561	86.9	86.6	82.9	E. N. E.	Cumulo-strati	.531	88.0	88.2	83.2	E.	Ditto	91.8	88.0	84.2	104.9	0.32	30
.500	87.6	88.0	81.6	S. E.	Nimbi	.481	88.0	86.4	82.2	S.	Cumulo-strati	89.8	85.4	80.9	103.4	0.26	31
29.567	85.7	85.0	81.1	.....	.....	29.567	85.7	85.0	81.1	.....	.....	89.9	85.3	80.7	102.5	9.80	10.78











For use in Library only

